THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

Religious Truth.

The stream beside his father's door,
The boy will gaze upon with awe,
And oft in childish terror shrink,
While sporting on its grassy brink:
Or deem the hills which round him rise
Are mounting up to kiss the skies,
And with the very stars are blending,
With angels to their tops descending,
From the bright realms which gave them birth,
To do God's bidding on the earth.
But with what wonder looks that child
Upon the ocean, dark and wild,
Its billows breaking on the shore,
As they have done in years before,
As they will do till earth is o'er—
In its own majesty sublime,
Unchanged by all else changing time!

But years will seem to dry the rill,
And sadly change the lofty hill;
For when the alter'd, care-worn man,
Pauses those childhood's scenes to scan—
The scenes at which, in years gone by,
His pulse throbb'd quick in ecstasy—
He will all wonder that he felt
His boyish heart within him melt,
Or in its fearfulness grow still,
While gazing on that stream and hill—
The stream which seems so tiny now,
The hill with its diminish'd brow.
Yet bid him stand again beside
The waters of that ceaseless tide,
And look upon the bounding ocean,
White with its billows' playful motion,
Or lull'd to slumber calm and deep,
As some fair infant's quiet sleep,
And with the awe of early days
O'er that wild scene alone will gaze;
Feeling its spell of magic power
Within his soul increase each hour,
Until at last, beside the shore,
He almost bends him to adore;
Sense, thought, and feeling, all intent
Upon the monarch element.

With wonder thus the untaught youth
Will listen to each new-found truth;
The weary grammar's mazy rules,
And all the sciences of schools:
But hear, with deeper awe, how God
Awoke, with his creating nod,
In his own image, man to life,
And form'd the world with beauty rife:
And shrink in very fear to see
In mortal guise, Divinity,
Veiling in flesh each dazzling beam,
Earth's guilty children to redeem;
Completing, 'mid the awful shock
Of quaking earth and rending rock,
The rising dead, the darken'd skies,
The Everlasting Sacrifice.

The man will wonder at the pain
It cost his school-boy love to gain,
Now thinking learning's varied road,
Once tedious deem'd, with roses strow'd.
But, if the Spirit hath but shed
Its holy influence round his head,
How will his soul shrink back in fear,
The Bible's mysteries to hear!
How will his heart within him melt
If but its truths are duly felt!
A wonder deep, an awe sublime,
To be dispell'd not e'en by time;
But seeking out through endless ages
The truths inscribed upon its pages,
As he acquires each day new store
Of heavenly wisdom's sacred lore,
Each day—each moment will increase
His child-like awe, his love, his peace.

Saviour! thus often may we learn
From all the love of earth to turn—
The tuneful poet's glowing fire,
The breathings of his magic lyre,
The deep philosophy which scans
The secrets of God's hidden plans,
The tongues of ancient days, replete
With learning rich and poesy sweet,—
To Gospel truth, where all unfold,
The wonders coveted of old,
Enough the soul to overwhelm,
Yet bid it seek that distant realm,
Where calm and bright true wisdom stands
With victor laurels in her hands,
Imparting knowledge, sacred, pure,
For ever destined to endure,
Where loftiest soul and humblest mind
Alike their happiness shall find.

B. D. W.

Cambridge, June 16.

THE CHURCHMAN.

REPORT

Of the Committee on the State of the Church to the Convention of Virginia.

The Committee on the State of the Church beg leave to present the following Report:

Having availed themselves of all the sources of information within their reach, the Committee feel themselves authorized in congratulating their brethren on the favorable aspect presented by the Church in this Diocese. The zealous devotion to their duties evinced by the clergy, and hearty co-operation of the laity in every good work, furnish pleasing topics of grateful contemplation, and the sure pledges of increasing strength and abounding prosperity to our Zion. The religion of the Saviour is one of *means:* and in their faithful employment the most excellent results may be expected, as the Heaven-ordained fruit. As he who sows his fields may fairly calculate that his labor will not be in vain, so the efforts expended on the vineyard of the Lord, will surely be crowned in the end with the richest success.

In this allusion to encouraging appearances in the state of the Diocese, the progress of the invisible Church is not specially contemplated, for we must say there is not before us the evidence of any very singular increase in this respect. We refer more particularly to the general growth of the Church—the extension of her borders—the erection of church edifices—the appearances of energy among her members—all indicating a healthy action throughout the whole system. In these things we see the ordained means of preserving the faith in its purity, and of securing to the Church that divinely promised blessing which shall keep alive upon her altars the vestal fires of true religion, and perpetuate her as its consecrated nursery to the remotest period of time.

The general attention which is given to the religious tuition of youth, by Sunday Schools and Bible Classes, connecting information on the distinctive principles of the Church with the higher illuminations of scriptural knowledge, supply a ground of pleasing reflection in anticipation of those substantial fruits which have, in every age of the Church, attended well directed and well sustained catechetical instruction.

There is much to gratify the Christian bosom in the increased regard which has been recently extended by the Church to the spiritual necessities of our colored population. Of late years they have shared more largely the pastoral attentions of the clergy than at any former period. In more frequent ministerial labors among them, the best influences have been exerted in their behalf—such as have already been marked by decidedly salutary results. It is hoped that ministers and masters will foster a growing sense of their responsibilities on this point, and duly consider the words of Christ, in all their comprehensiveness and divine authority, when he said 'Feed my sheep.'

Your Committee concur in the recommendation, emanating from the venerable senior Bishop, respecting the system of 'weekly offerings' in aid of a fund for the relief of infant and weaker parishes. Regarding this measure as one of tried excellence, we commend it as evidently calculated to produce important practical results to the Church, without proving a sensible inconvenience to her friends. A small weekly sum given by many individuals, will, in the aggregate, form an imposing revenue, not felt by the contributors, whilst immense good is effected by its ultimate judicious appropriation.

The Convention recollect the recommendation of the Virginia Prayer-book and Tract Society by the same respected authority. Your Committee would add their efforts to bring this matter distinctly before the Church. The importance of circulating the Prayer-book and suitable religious Tracts through the Diocese, is well understood, and we know of no plan better calculated to effect this desirable end than the one just referred to. This society invites the formation of auxiliaries, and offers important advantages to them. A resolution of the society, proposing to furnish the Prayer-book at *half price* to all those congregations in which collections might be taken up in aid of its funds, is embodied in the Bishop's address, and certainly presents inducements which are entitled to the consideration of the friends of the Church.

The Committee have concurred in recommending a measure to the Convention whose adoption they deem of considerable importance. The reference is to a principle regulating the Annual Conventions in regard to the *place* of meeting. Much inconvenience has been experienced under present circumstances; unnecessary consumption of time, by protracted and sometimes unedifying debate, growing out of various and conflicting views and wishes on this point. By fixing permanently the places of meeting, with a due regard to the reasonable claims of all sections of the Diocese, and to a proper alternation between the upper and lower districts of the State, it is believed much would be done toward satisfying the minds of individuals, and removing temptations to undue anxiety and unseemly exertions in diverting the Convention from its proper routine of impartial annual migration. In conformity with these views, the following towns are named as suitable places for the future meetings of the Convention, and in the order of their enumeration, viz:—Fredericksburg, Petersburg, Winchester, Norfolk, Charlottesville, Alexandria, Staunton, Richmond and Lynchburg.

All which is respectfully submitted.

E. E. McGuire, *Chairman.*

From the Fourth Report of the City-Mission Society.

CHURCH OF THE EPIPHANY.

At the date of the last annual report, January 9, 1834, our success in our first station had induced us to contemplate the establishment of a second. The corner-stone of the Church of the Epiphany had been already laid; and active measures were in progress to complete the building. Its consecration has since taken place, on the 28th day of June last, when our Bishop and a large number of the clergy solemnized the interesting ceremonial; and the Bishop of Connecticut, (the Rt. Rev. Dr. Brownell,) and the Assistant Bishop of Pennsylvania, (the Rt. Rev. Dr. H. U. Onderdonk,) favored the Society with their presence, and took part in the religious exercises of the occasion.

The Church was first opened for Sunday services on the next day, June 29th. The congregation, at that time comparatively small, has now so much increased, that there are no less than 257 families connected with the station, and the attendance in fair weather is so great, that the galleries are well filled, and the whole ground-floor of the Church is crowded with attentive hearers. Since the first day of January, 1834, there has been as great an accession to this station's list of communicants, as 147,—eighteen of whom are from the Sunday school, including seventeen teachers and one scholar. The whole number of communicants at this time is 205. During the same period, the number of funerals reported is 55; of marriages, 20; and of baptisms, 203, comprising 25 adults and 178 infants. Seventy-four members of the congregation have been confirmed; and ten others, ready and desirous for confirmation, were necessarily detained from church. The candidates were of almost every age, from 14 to 70. The Sunday school has 44 teachers, (18 male and 26 female,) who have under their tuition 480 scholars, (183 of whom are boys, and 297 girls,) and the average attendance is about 200. Thirty-five of the teachers are communicants. In the Daily Infant School, there are three teachers and 200 scholars, with an average attendance of 120. This school has been in operation but one year, and has been supported chiefly by the members of the congregation. The Lending Library contains 335 volumes, the greater part of which have been added during the past year.

The Church is open for divine service three times every Sunday, and once also during the week. And there are, in the deep interest of its religious exercises, and especially of its solemn sacramental occasions, and in the labors and self-denying efforts of its friends, such abundant illustrations of the wholesome state and vigorous energies of this branch of our mission, as to warrant every expression of our confidence, that it has fully realized the sanguine expectations of the Society, and, under God, is a conspicuous monument to his praise and glory, as well as a sanctuary for the poor, the stranger, and the sons and daughters of affliction. About one-third of the attendants at the church, as estimated by the missionary, are widows and their children.

CHURCH OF THE EVANGELISTS.

The station in Vandewater-street has been occupied about three years and six months. The Mission Church of the Holy Evangelists was consecrated November 19, 1831, and has ever since been opened, three times on Sunday, and at least once during the week.

This congregation also has been continually on the increase, so that, on some occasions, there cannot be furnished sittings to the degree required. The weekly lectures, formerly conducted in the basement-room, have been transferred to the church, and the attendance is, at this time, three-fold. The devotion also manifested in the public services, and the deep attention paid to the instructions given from the pulpit, have been so very evident as to become the theme of general remark, and to afford good ground for anticipating, in a still greater measure, those results which, by the Divine blessing, have hitherto been so favorable. The Church of the Evangelists, as our Missionary has well said, is "the spiritual home of the stranger, and the spiritual asylum of the destitute, the fatherless, the widow, and that large and diversified class of casual attendants, who resort thither with great freedom, but would feel themselves to be intruders elsewhere." He has often told, in particular, of the satisfaction with which he notices an unusually large proportion of *young men,* who statedly attend his ministrations, and the solemnity and deep religious interest which they manifest. There is, indeed, in every department of this station a prevailing seriousness of spirit; and there are afforded such other satisfactory evidences of success, as to cheer the hearts of all who can rejoice in the Redeemer's triumphs.

The number of communicants added, at this station, since the Society's last anniversary, is 85,—making the entire list at present to contain the names of 220. The number of baptisms reported is 66, including 10 adults; and there have been 14 marriages, and 30 funerals. The Sunday school has 24 teachers, (10 male and 14 female,) and 329 scholars, (comprising 84 male, 95 female, and 150 infant,) with an average attendance of 95. Twenty-four of the teachers are communicants. The Daily Infant School, under the direction of the Ladies' Board of Managers, is conducted by three female teachers, and registers 428 scholars, with an average attendance of 160. This school, supported altogether by private contributions, independent of our funds, is sustained by the indefatigable zeal of *pious women who are laboring with us in the Gospel.* The Lending Library continues to be a fruitful source of usefulness. It now contains 497 volumes, and the number of its readers is 140. The library-room has been fitted up, during the past year, with an especial reference to the comfort of those attendants upon the worship of the Mission Church, who there spend the intervals between the services on Sunday in religious reading. It is the attestation of those immediately connected with this department of our operations, that a very great amount of Christian knowledge has thus been dispensed. Within the last three months there have been 39 of the attendants at this church admitted to the ordinance of confirmation, most if not all of whom have since commemorated at the Lord's table their Redeemer's dying love. A special course of religious instruction was given to the candidates, who, in addition to the usual Thursday evening lectures, were addressed three or four times every week on topics connected with the ratification of their vows.

In December last, through the liberal bounty of the Rector and Consistory of the Church du St. Esprit, a handsome and valuable set of service for the communion was very generously presented to the Society, for the use of the Church of the Evangelists.

As respects the spiritual condition of his charge, the Missionary of this station is well satisfied, that "cases of a decided change from wordliness and sin to godliness have been frequent, marked and cheering; and if the original design of the friends and founders of our mission was to bring into the fold of Christ those who were without, and to do good to souls, this object has been largely attained." The poor, whom the mission has chiefly and prominently in view, find in our free church a house of God which they can call *their own;* and to all others who from various causes are induced to worship in this sanctuary, there is here opened a well-spring of spiritual blessedness, to which *whosoever will may come and take the water of life freely.*

And the wide field of labor that still remains to be explored, teeming as it does with spiritual desolation, has induced the Managers to go on, in the name and in the cause of Him who has given us his promise, "*Lo, I am with you alway.*" While our city population contains from 100,000 to 150,000 persons who might frequent some place of worship on the Lord's day, our city churches do not afford accommodations to one-third of this great multitude. At a low estimate, there are among us, at this time, not less than 80,000 immortal souls, the most of whom are seldom, if ever, cheered with the glad sounds of the Gospel trumpet, and all of whom are without the *stated* privileges of the sanctuary, who may be brought to share the blessings of a city mission.

MARQUESAS ISLANDS.

Several Missionaries were deputed from the Sandwich Islands to visit the natives of the Marquesas Islands, and ascertain the practicability of establishing a mission among them. "The following extracts from their report," says the editor of the Christian Witness, "while they present a most lamentable picture of the spiritual wants of those people, confirm the propriety of the conviction to which the deputation were forced, that while larger and more promising fields are opened on every hand, the Church is not, by the providence of God, called to expend her means and her energies among these few and deeply degraded people, before whom the truths of religion are literally, 'as pearls cast before swine.'"

'*Christian Instruction, and the Manner in which it was Received.*—Our first public exercise with the natives was on the fifth Sabbath after our arrival, when Mr. Alexander told them of the vanity of their gods, and preached to them the true God. From that time we preached in rotation to the natives, once on the Sabbath, till the eighth of December, when we had two native sermons, which practice we continued during our residence at the island of Nuuhiva. After four months' residence we had made and translated six Marquesan hymns, which we used at our worship. While singing, the natives seemed pleased, and it secured their attention more than any other exercise. For the last three months of our stay we were able to pray extempore in the native language. Only a small number of natives have usually attended our meetings. Two or three times there have been, perhaps, as many as one hundred and fifty; but it was some special occasion that collected so many. Sometimes we had forty or fifty; but, for a majority of Sabbaths, our number of native hearers did not exceed twenty, and these were usually women and children.

The behavior of the natives was a severe trial to my feelings, as it commonly is whenever we attempt to preach to them. Some lie and sleep; some laugh and talk; some quarrel with what is said; and others mock and mimic the preacher, and endeavor to excite laughter in others. Here one sits smoking a pipe; there one sits twisting a rope; and often there is such confusion that the preacher can scarcely hear himself speak. When we request them to sit still and hearken to our words, they reply, 'Yes, let us all sit still and listen:' one says to another, 'Sit you still there,' and makes a motion as though he would strike him, or throw a stone at him; the other must retaliate, and this excites laughter. Thus the whole congregation is a scene of noise and confusion. Not unfrequently the half of all present will arise and go off laughing and mocking.

Ideas of a Supreme Being—Superstitious Rites.—Their ideas of a God are so exceedingly low that we find it very difficult to reason with them. Their gods hold about an equal rank with the witches of New-England in former times. Their *mana,* or divine power, consists in their boasted ability to kill people by conjuration, and to give fishermen success. Their ideas of *Atua,* Supreme Being, therefore, are such that when we speak to them of Jehovah, they at once consider him a *taua* like theirs, and the perfections we ascribe to him are to them unintelligible.

So far as I can learn, the only idea this people have of a God is the departed spirit of the *taua,* who is a sort of conjurer supposed to possess supernatural power, but who is neither feared nor reverenced much during his life. His *kuhaue* or spirit, after death, is supposed to ascend to the *aki,* heaven, where it subsists by eating dung, but still has power over men, and over the elements. As these tauas have been numerous, so the gods of Nuuhiva are numerous; and every tribe or clan has a different set of deities. They do not regard the idol as any thing further than the occasional habitation of these spirits, and often not even this. But they pay no regard whatever to the moral attributes of their gods.

Like most heathen nations, the Marquesans have some religious rites and worship. They consist in chanting songs accompanied with clapping and beating of drums. When they have been successful in catching fish, songs are chanted, in which is recognised the favor of some god. When an individual dies a company is collected who chant and clap for two or three days; and at the death of a chief these ceremonies are continued several days, and are always accompanied by a feast. Human victims are offered, not as expiatory, but as a debt due to a taua. After his decease a taua has a right to a certain number of human victims; and if they are not offered the natives suppose that the taua, not having received the debt owed him, will destroy their bread-fruit, or in some other way do them an injury.

Moral Character of the Natives.—This evening I have been examining the Apostle's account of heathen nations, in the first and third chapters of his Epistle to the Romans, with a particular reference to this people, and been truly amazed at the exactness and particularity with which their moral character is there drawn. Not only the general strain of the description, but every epithet contained in chapter i. 29–32, and chapter iii. 10–18, is strictly, and many of them emphatically applicable to them. In the following quotation the words most descriptive of their morals are italicised. 'Being filled with all *unrighteousness, fornication,* wickedness, *covetousness,* maliciousness, envy, *murder,* debate, *deceit,* malignity, whisperers, *backbiters,* haters of God, *despiteful, proud,* boasters, *inventors of evil things, disobedient to parents, without understanding,* COVENANT BREAKERS, without natural affection, implacable, *unmerciful. Their mouths are full of cursing and bitterness; their throat is an open sepulchre: with their tongues they use deceit, and the poison of asps is under their lips. Their feet are swift to shed blood; destruction and misery are in their ways, and the way of peace they have not known. There is no fear of* God *before their eyes.*' But it may be added, in reference to this people, that they are thieves and liars, and what is the most shocking of all their dark deeds is cannibalism. I have conversed with several who acknowledge that they have themselves eaten human flesh, though they in this valley commonly deny it, and consider it the greatest reproach they can cast upon their enemies, the Taipis, that they *kaikai enana,* eat men.

For the last two or three months of our residence at Nuuhiva, the thievishness of the natives was much more troublesome than it had been before. Not a week passed but some of us lost more or less of some kind of property. For the last four or six weeks, scarcely a night passed without our houses being molested by thieves. We have awaked in the night and found them at our windows with long poles and a hook attached to the end of them, pulling out such articles of clothing as they could get. At other times we have awaked and found them pulling up the thatching and taking out whatever they could reach. It was not a single individual who was thus molesting us at night, but we have known our houses to be surrounded by a gang, stealing, at the same time, from different parts of the house. The windows directly at our bed-side have been stripped of all the articles that hung near them. If we attempted to drive them away they would persist till they obtained the article they were trying for; or, if they went away, would soon return again to that or some other part of the house.

The different tribes on the island of Nuuhiva, and, we believe, throughout the whole Marquesan group, are almost constantly at war with each other. These hostilities are, however, occasionally interrupted by a *koika,* when the different tribes live in friendship with each other, and go in perfect safety from one valley to another. A time of peace, however, is usually short; so that most of the time the different tribes live in constant fear of each other. The natives of Taiohae, during our residence there, were in constant expectation that the Taipis would come by night to their bay in search of human victims. So much was this expected, during the months of September and November, that both natives and foreigners were constantly watching the beach by night with muskets. It was told us that they intended to set fire to our houses and get us for victims. We cannot say that we had no fears; for we knew that the Taipis were in search of human victims. We knew, too, that they were accustomed to come to the bay, where we were living, to get them; and from what was told us, we had reason to believe that we were particularly sought after.

All the wars throughout this group of islands have their origin in the diabolical practice of offering human sacrifices. Human victims are offered on two occasions; when a taua is sick, and when he dies. When he is sick one victim suffices; when he dies ten must be offered, if they can be obtained; if not, a less number will suffice. But the number must not be less than three. When a victim is obtained, he is carried to a tabu house, where he is kept till the third day, then is cut up and eaten by tabu men. The people among whom we lived would almost invariably deny to us that they eat men. There were those, however, who said it was true. One of the most influential chiefs told us frankly, that he had eaten human flesh, and said it was good. Probably there is not a man in the valley of Taiohae who has not done the same.

But the chief inconvenience we felt, for want of some civil power, was, that in case of injury and insult, we had nowhere to look for protection. There could be no redress; no matter what or how great the insult or the injury sustained. In case of theft, or robbery, or murder, the aggressor has nothing to fear. In some instances we were certain that the chiefs knew who the individuals were that had stolen our property. We told them what they, as rulers, ought to do in such cases. We told them what was the practice in civilized countries, and what the chiefs at the Sandwich Islands did when the native stole.'

With such difficulties and dangers to contend against, it is not surprising that the missionaries came to the conclusion described in the following extract.

'In view of all the facts which we had gathered, we felt, in March, 1834, as if it was time to halt, and seriously consider the whole state of this mission. We, therefore, agreed to observe Tuesday, April 1st, as a day of fasting and prayer to God for direction in the path of duty. In the afternoon, when we met together for conference and united prayer, in view of the facts before us, we unanimously agreed that it is our duty to abandon this field, embracing the first good opportunity of returning to the Sandwich Islands. We are aware that in coming to this decision we have taken upon ourselves a weighty responsibility. It is not merely leaving a field on which has already been expended a considerable sum—it is not merely disappointing the high expectations of all Christendom—but it is sealing the darkness which envelopes this people; for, when we leave them, we cannot tell how they are to be enlightened during the present generation. The reasons which led us to our decision to quit the Washington Islands may be summed up mainly in one, viz:—The population in this field, capable of being brought under the influence of missionaries, is too small to justify the Board in sustaining a mission here, when such vast fields in other places are calling for their efforts.'

COMMUNICATIONS.

For the Churchman.

THEOLOGY OF THE ROMISH CHURCH. NO. IX.

INDULGENCES.

The last number was devoted to extracts taken from standard works in the Romish Church, to prove the fact that even in this age of light they still continue to assert the value of indulgences, and to act in accordance with these professions. In this number we continue our quotations from the Pious Guide, published in Baltimore, and recommended for the use of Papists in this country.

7. 'Whoever devoutly recites the following *Trisagium:* "Holy, holy, holy Lord God of armies! all the earth is full of his glory. Glory be to the Father; glory be to the Son; glory be to the Holy Ghost:" *may gain* every day an indulgence of one hundred days, (which may be gained three times a day during the octave of holy Trinity, and on every Sunday,) and a *plenary indulgence* on one day at his choice in every month, if he daily recites the same prayer.'

8. 'Whoever devoutly repeats the following, "Eternal praise and thanksgiving to the most holy, and most divine sacrament," may *gain every day an indulgence of one hundred days,*' &c.

9. 'Whoever devoutly pronounces the following aspiration, "May the most just, the most high, and the most amiable will of God be in all things fulfilled, praised and exalted above all, for ever," *gains the indulgences* granted in the two preceding articles.'

10. 'Whoever devoutly pronounces the acts of faith, hope and charity, expressing in them the special motive of each of these virtues, gains a partial indulgence of seven years, and seven times forty days; and should he recite them daily, he may gain a plenary indulgence once a month, or any day at his option.'

11. 'Whoever recites at least once in the day, that is, either in the morning, at noon, or toward night, the prayer called *Angelus Domini,* in honor of our Saviour's incarnation in the womb of the blessed Virgin, at the sound of a church bell, *gains an indulgence for one hundred days each time;* and a plenary indulgence once a month, if he recites it every day.'

12. 'Whoever spends one-half, or one-quarter of an hour in mental prayer or meditation, gains an indulgence of seven years, and seven times forty days every day; he may gain a plenary indulgence once a month. The same indulgences are granted both to those who teach the method of mental prayer, and to those who receive their instruction.'

13. 'If three persons associate together in honor of the most holy Trinity, of the incarnation of the Divine Word, and of the blessed Virgin, mother of God, to recite jointly or separately seven times, *Glory be to the Father,* &c., and once *Hail Mary,* &c., three times a day, viz. morning, noon, and evening: *they gain an indulgence of one hundred days,* each day of the week; of seven years, and seven times forty days on each Sunday; and should they daily repeat them, *a plenary indulgence* twice, each month, on two Sundays of their choice.'

14. 'Whoever recites in honor and memory of the blessed Virgin Mary and the saints in the morning, *Salve Regina,* or *Hail, holy Queen,* &c., with the versicles, *Vouchsafe that I may praise thee, O blessed Virgin! give me strength against thy enemies. Blessed is* God *in his saints;* and in the evening, *We fly to thy protection,* &c., with the versicles as above, gains the same indulgence as in the preceding article.'

15. 'A plenary indulgence, *applicable to the souls in purgatory,* may be obtained by devoutly reciting the prayer, "O bountiful and most sweet Jesus," (p. 255,) and fulfilling the other requisite conditions of confession, communion,' &c.

16. 'A plenary indulgence may be obtained in the Diocese of Baltimore, on the following days,' (here six periods of time and festival days are mentioned, in which the good people of Baltimore may 'obtain [*purchase,* we suppose] plenary indulgences.')

'N. B. All the foregoing indulgences *may be applied to the souls in purgatory*, by way of prayer or suffrage, excepting Nos. 12, 13 and 14.'

Of Partial Indulgences.

'There are many partial indulgences granted by the sovereign pontiffs, besides those already mentioned; the most remarkable of which are—

1. Five years and five times forty days' indulgence, for those who piously accompany the blessed Sacrament to the houses of the sick; and *one hundred days* to those who, not being able to do so, will say the Lord's Prayer, and the Angelical Salutation for the sick person.

2. One hundred days' indulgence to those who salute each other, the one saying, *Praised be* JESUS CHRIST; the other answering: *Amen*, or *always*, or *for ever*. To those who have generally used this form of salutation during their life, *a plenary indulgence is granted at the article of death.* The like indulgences are imparted to those who teach others this holy practice.

3. Three hundred days' indulgence to those who recite with devotion the Litany of the holy name of JESUS; also an indulgence of two hundred days to those who devoutly say the *Litany of the blessed Virgin.*

4. One hundred days' indulgence to those who pronounce with fervor the following prayer: *Blessed be the most pure and immaculate Conception of the most blessed Virgin Mary.*

5. One hundred days to those who devoutly say, toward night, the Psalm *De profundis,—Out of the depths, &c.* with the versicle, *Eternal rest*, &c. for *the souls detained in purgatory.*

6. One hundred days to those who, on Fridays, about three o'clock, say five *Our Fathers* and five *Hail Marys*, with devotion for the conversion of sinners.

7. Fifty days to those who devoutly pray for those who are in the agonies of death, saying at least one *Our Father*, and *Hail Mary*, or the *Salve Regina.*

8. Twenty-five days to those who devoutly pronounce the holy name of JESUS, or *Mary*; thirty days to those who reverently bow their head at the *Gloria Patri*, &c.; twenty days to those who do the same to the holy names of JESUS or *Mary*; also forty days to those *who kiss the cross with sentiments of devotion.*' (p. 231–237.)

These are extracts from a manual and guide for Romanists, circulated, not in the dark ages, but A. D. 1835, in the enlightened city of Baltimore. The copy from which they are taken was purchased not more than a month ago, in this city, at the bookstore of James Ryan, No. 426 Broadway, who has a large quantity for sale, that the Papists of New-York may learn on what easy terms sins may be wiped away, and salvation purchased.

How profitable a trade is carried on by these Papal indulgences, may be learned from a single fact.‡ In 1820 the Cortes of Spain appointed a Committee of their members to propose a plan of reform on points of ecclesiastical discipline. D. Villanueva, the leading member and reporter of the Committee states this fact—'that the sums paid by private individuals to the Court of Rome FOR BULLS, from 1814 to August 1820, exceeded FIVE MILLIONS OF REALS.§ (Blanco White's Evid. against Catholicism, p. 204.)

Such is Popery in one of its darkest features. Even in *our* day, when the Scriptures are (or ought to be) so well understood, a faith which would fain call itself *Christian* holds out to its followers such miserable delusions. This attempt to traffic with heaven—these institutions of men, rendering void the word of GOD, are published among us, as the means by which man may be accounted righteous in the sight of his Judge. If these terms which we have quoted were true, how easy would it be to obtain a title to the inheritance of the saints! how cheaply might the blessedness of heaven be won!

But the Word of GOD, which alone is truth, makes no mention of such wretched expedients. It descends not to barter with men, or to estimate the *merit* to be attached to the pronouncing of every prayer. It speaks only of faith in CHRIST, and the devotion of the heart. It proclaims every other method to be only a delusion of the Adversary, and a snare of the Evil One.

"For other foundation can no man lay than that is laid, which is JESUS CHRIST." (1 Cor. iii. 11.) "If any man *teach otherwise*, and consent not to wholesome words, even the words of our Lord JESUS CHRIST, and to the doctrine which is according to godliness; *from such withdraw thyself.*" (1 Tim. vi. 3–5.) GROSTETE.

New-York, June, 1835.

‡ They are sometimes also made objects of speculation. "In the year 1800, a Spanish ship from Europe was captured near the coast of South America by Admiral Harvey, then captain of the Southampton frigate. There were on board large bales of paper, valued in her books at 7,500*l.* It was a matter of surprise to him to see them rated so high, and to hear the master of the captured vessel speak of them with great admiration: he examined them, and found them all filled with large sheets of paper, printed, some in Spanish and some in Latin, but all sealed with the seals of the ecclesiastical courts in Spain or at Rome. *These were indulgences or pardons for various sins mentioned in the Catholic rubric*, and the price, which varied from half a dollar to seven dollars, was marked upon each. *They had been bought in Spain, and were intended for sale in South America.* At Tortola, some Dutch merchants bought the whole for 200*l.* with the hope of being able to smuggle them among the Spaniards in America." (Hamilton's Tracts, p. 68.)

§ Besides this, the cost of dispensations for marrying within the prohibited degrees of consanguinity and relationship, was more than TWENTY-FOUR MILLIONS of the same money. (*Ibid.*)

For the Churchman.

THE CLAIMS OF FOREIGN MISSIONS.

"The field is the world."

(*Continued from page* 886.)

RETURN we to the command with a view of inquiring into the reason why it was given. Viewing it in all its solemn importance as sealed with the blood of its divine author, and explained by the practice of the first missionaries of the Cross—the great, and we may say the only reason for its injunction is, that the world without the Gospel is exposed to the wrath of GOD, and that every creature capable of its blessings, is, without them, in danger of perdition. Setting aside all the advantages which, in a merely temporal point of view, the Gospel brings, we must accustom ourselves to view this solemn and startling truth, in which every Christian has an individual interest, simply and by itself. And whatever may be our reasonings on this subject, drawn from the *mercy*, and an impious estimate of the *justice* of GOD, the whole burden of Scripture leads us to the conclusion that wherever idolatry, sin and crime exist, there must abide upon them the frown and wrath of the Almighty. We dare not conclude that the Heathen, sinning as they do against the light vouchsafed, will be more the objects of GOD's favor than those who slight and despise the full apocalypse of Gospel truth. Wicked we must admit them to be—sinners in the most appalling sense of the term—in a degree intelligent, with regard to the evil and the good, morally free to choose the one and reject the other. To this point we can have all the testimony we ask. Of this, the testimony of *their own acts* is far from being least powerful or decisive. In all, they evince a sense of personal guilt and personal accountability. Ask them, why they practise their self tortures—whence the necessity of their pilgrimages—the absurd repetitions of the bead roll, their fastings and ablutions? Their one answer is, to atone for, to gain pardon for, to wash away, our sins. It would seem that to Christians who recognise the obligations of the Gospel, believe what it teaches, and who are in any degree acquainted with the state of the heathen world, all argument on this point were unnecessary. Suffice it to say that being thus guilty, we have the testimony of Scripture—we have all the awful and crying horrors of Paganism—we have the implicit confession of their own acts—we have the life and death of JESUS CHRIST—we have the labors and preaching of the Apostles, to assure us that the Heathen are exposed to almost certain condemnation. We have the testimony of those tried and faithful servants of the Lord JESUS CHRIST who are best and duly qualified to judge, that their moral state now is as deplorable, if not more so, than that of any people in the days of Paul. Away, then, with such faithless excuses for a neglect of duty. We ask not, why in the power of the Cross St. Paul went forward through danger and suffering and contempt and persecution, even unto death, to preach the Gospel to Greeks, Barbarians, Heathens. We ask not for the sources of that holy and undaunted zeal that led him to offer the "foolishness of the Gospel" to the wise and to the unwise, "whether they would hear or whether they would forbear." If we do, the answer is plain as the sun in heaven. He felt and saw and knew their danger. Opposite to the command to go and preach the unsearchable riches of CHRIST to all nations, he saw inscribed "*There is none other name under heaven, given among men, whereby they may be saved.*" He saw that if the dying millions around him had any hope of salvation it was alone through the blood of "the Lamb, slain before the foundation of the world." He saw the awful nature of their guilt, and went forward to relieve it, in a noble contempt of every thing but duty. He felt the high and solemn obligation laid upon him to preach the Gospel to all, an obligation the force of which he could neither remove nor compromise.

The point, then, which we are led to, is this: that the Gospel is provided as a remedy for all sin wherever and however existing; and consequently that no one country is more entitled to our consideration than another in our efforts for the advancement of the Redeemer's kingdom, otherwise than as its spiritual destitution is greater. Our own land, strong as may be the grasp with which our affections cling to it—sweet and tender and holy as may be the influences which tend to fix our hearts upon it, is no otherwise entitled to our labors than as it is a portion of the one great whole to which we are directed. The world is comprehended as *one* in the providence of GOD and in the manifestations of redeeming love. As *one*, therefore should every Christian regard it. As *one* should the Church, both clergy and people, regard it. As *one* should they most especially regard it, who are or may be called "to minister in holy things." In the love of CHRIST, all nations and people and tongues are included without distinction or respect of persons. "It is sufficient for the disciple if he be as his master." The love of the Christian, therefore, if like that of his Lord, will glow equally toward all. Spiritual destitution is the great, the only ground of preference.

In this view also the work in which the Church, both clergy and people, are commanded to engage, is the grand and simple one of converting the world. This we are all ready to acknowledge, but do we view it in its true light? The great question to be asked is not merely, "Where can I bestow my means, or where can I labor for the glory of CHRIST and the salvation of souls;" but "Where can I bestow my means, and where can I labor so as best to promote *the immediate conversion of the world.*" We may bestow effort and labor in any one country and be pre-eminently blessed, and yet our labors may not have that effect upon the world at large which they might have if properly expended and directed. For instance, we may be made instrumental in blessing an entire district in our own land with the light of the Gospel of peace, but we may easily conceive that the effect of our efforts, instead of being seen and felt upon the world, as a whole, may be seen and felt in their most direct and greatest degree on this country, as a country.

Some perhaps will ask, Would not the evangelization of this country promote, in a speedy and most certain manner, the conversion of the world? Let the Gospel be preached in our own land, let all be gathered into the fold of CHRIST, could we not then as a Christian nation put forth efforts which would at once effect more toward the conversion of the world than all the divided effort we shall be able to expend on it? The burden of proof undeniably rests upon those who contend for this position. It is manifestly contradicted by all the experience we have. Prove that the entire Christianization of this country is the best means of promoting the Christianization of the world, and I am willing that all our zeal should be immediately and entirely concentrated upon it. But surely no one will have the hardihood to assert it in the face of facts the most splendid and interesting with which the history of the Church abounds. England had existed for centuries with the sound of the preached Gospel almost in every household—all her Christian effort was expended upon and within herself, while it had no effect upon the world at large. Suppose a share of that effort had been early directed to heathen countries, or even while half her extent was as unchristianized as much of our own land is at the present time. What blessed effects might have been produced, not only directly abroad, but by the reflex influence of Christian zeal at home, after experience has shown. It is acknowledged that the moment any foreign work of magnitude was undertaken in the Church of England, an immediate effect of it was seen at home in an increase of zeal and spirituality in many parts of the Church, and a general awakening to the claims of benevolent objects whether at home or abroad. Suppose again, that every missionary at present sent out from that country were recalled. Doubtless there are yet unconverted persons enough in the country to employ them all. Possibly a few more souls might there be gathered to the LORD—possibly a few more temples arise to his worship—possibly the Gospel might be pressed more effectually upon many in that favored land. But where, we ask, would in such case be the splendid triumphs achieved for the Gospel in those countries which but for that comparatively small amount of effort would yet be sunk in idolatry and sin? Had the devoted and zealous Moravians confined their efforts in the cause of CHRIST to the evangelization of a single country, is it possible to suppose that the marked and astonishing results which have taken place, would in such a case have been the consequence? They have acted on the broadest principles of Christian benevolence, the rich fruits of their course of action are visible to the world, not only in the prosperity of their own Church, but on the face of the whole earth. And may we not say that the efforts which Christians of our own land have directed to foreign missions, have done more for the great object of evangelizing the world, than double the amount, if confined within our own limits, would have effected? Hundreds of the unconverted around us might have been benefited, but what are these to the thousands who have been blessed in heathen countries, and to the means of salvation opened to millions more?

Such is the voice of experience on this point; and even if our position were not sustained by fact, our appeal would be simply to the principles of the Gospel as delivered by our Saviour and taught and acted upon by the Apostles. This testimony is supreme and decisive.

This supposition then being untenable, can we dare to circumscribe the measure of our obedience so much as to make this country, or any one country, the exclusive field for effort as a Church or as individual Christians? Where can we possibly find an excuse for such a narrowing of duty? Surely if we can, we must either be unskilful interpreters of CHRIST's expressed will, or unwilling servants in its performance.

It is often said that the success of labor at home is much greater than that abroad, and that the interests of CHRIST's kingdom would be best promoted were we to confine ourselves to this country, where a due degree of success may be reasonably expected, instead of laboring where the issue is at the most, doubtful. In the first place the position here assumed is not true, and even if it were, it could furnish no argument against us. We are not to measure our duty by the success which attends our efforts. We are not commanded exclusively to go and preach to those who seem most disposed to secure our instruction, or where we have prospects of richest and speediest success. No such condition or qualification appears in the commission with which the soldiers of the Cross have been invested. Make it evident to the Christian that his Master has commanded him to offer the Gospel to all the world, and he must believe that if thus offered in faith it will be "mighty through GOD to the pulling down of strong holds, and of every thing that opposeth," however dark or discouraging his present prospects may be. Can the issue be *doubtful*, when the truth of GOD is pledged? In this as in all other enterprises in which the child of GOD must engage, he ought to be assured that "the LORD of Hosts is with him."

But in the view of facts constantly before our eyes, can any one venture to affirm that the preaching of the Gospel abroad has been less successful than at home? No one can inform himself as to the real success of missions to the Heathen, without acknowledging that the Church has the most abundant cause for gratitude, and the strongest motives to perseverance in regard to them. Speaks Greenland to us with no grateful and encouraging voice when we see her children, at the limits of the world, forsaking the altars of superstition, and eagerly gathering around the cross of the Redeemer? Was missionary effort expended upon her in vain, or was the zeal of the devoted Moravians prompted by the same cold, misgiving spirit which we feel? Are Burmah, and Greece, and Hindostan, and Ceylon, silent from their many temples purged from pollution, and consecrated to the service of the Most High? How much have a few already done in China—hitherto "the walled empire" considered totally inaccessible to the heralds of the Cross! How many of the countless isles that gem the Atlantic, and the Pacific and Indian Oceans, begin to be illuminated with the "Sun of Righteousness," which we may hope has truly "risen upon them with healing in his wings!" And even if not one soul had been converted in heathen lands, are we not bound to prepare the way? The foundation must be laid—the seed must be sown, which, by the blessing of GOD, is expected to rise into a glorious building, and to produce the richest fruits. Carry out this objection, and it is easy to see that we can find in it an excuse for the most negligent obedience to the will of GOD.

Besides all this, it is a sufficient answer to these objections, to state the fact that the spirit raised and fostered in the Church by the foreign enterprise has been, and naturally is the great means of promoting the prosperity of the Church at home.* It is a beautiful and affecting principle of our nature, that the broader the sphere in which our benevolence is exercised, the stronger it will become, and the less disposed to neglect the claims of any object brought under our notice. Send forth the streams of Christian charity to water the fartherest deserts of the world, and it will inevitably return to pour its richest and most abundant waters into the fountain from whence it issued. Zeal is more powerfully excited, and more constantly kept in operation. Those expansive principles of love which the Gospel teaches, become the true springs of action. Faith is purified and elevated, and produces brighter and more abundant fruits. The glory of GOD and the salvation of souls are more directly held forward as the great objects of effort. The will of CHRIST becomes our rule of action, and men learn to submit themselves more entirely to the directions of the Holy Spirit of GOD.

(*To be continued.*)

* See two very interesting articles on this point by C. R. A., published a few weeks since in this paper, and entitled "An Effectual Way of Promoting Domestic Missions." We hope that a pen which has done such good service to the missionary cause will not be long withheld from its defence.

For the Churchman.

REV. AND DEAR SIR,—The following narrative, which affords a striking evidence of the power of truth on an unsophisticated mind, may perhaps interest you sufficiently to warrant its appearance in some corner of your most valuable paper. If so, it is entirely at your service.

In the month of December last a lady of my congregation informed me that two females had arrived in ———, in a state of almost utter destitution. I immediately called to see them, and found that such was indeed the fact. They had come from the western part of the State of New-York, and by mistaking the steamboat, had reached this place without money or friends.

Something was immediately done for their relief, and the kind lady before mentioned gave them a home in her own house, where they have remained until within a few days, and where she put them in a situation to obtain an honest and comfortable living.

In conversation with the daughter (they were mother and daughter) I perceived at once the strong religious bias of mind, and was on that occasion furnished with the short record of her serious impressions which I am about to relate. She informed me that she had become pious among the Baptists, among which denomination she numbered many of her warmest and best friends; that on one or two occasions she had heard an Episcopal clergyman preach, (the Rev. Mr. ———, a gentleman in the service of the Missionary Society of this Diocese,) and that, without any other means of information, she had become a decided *Episcopalian* from reading her *Bible;* that she had observed in some of the epistles of Paul an injunction that they should be read in all the churches, which command she was aware was obeyed uniformly and systematically by our Church alone.

Again she mentioned that she had observed in these same Epistles, and in the Acts of the Apostles, many expressions which convinced her that in the days of the Apostles three orders existed in the ministry, to one of which was given exclusively the power of commissioning others to preach the Gospel; and what she discovered to have been the practice in those pure days of the Church, she very naturally concluded ought still to obtain; and hence her sincere attachment to our ministry, and her impression that none not Episcopally ordained, have valid orders. As you may imagine, I was delighted with the conversation, and rejoiced to perceive so firm a friend added to our ranks, when no influence had been brought to bear upon her feelings save the simple yet irresistible arguments of the Word of GOD. She further informed me that both her mother and herself were unbaptized, and expressed an earnest wish that I would administer to them the rite of baptism.

I immediately gave them each a copy of the Common Prayer, and explained to them the baptismal service, and the requisitions of the Church. As they expressed a wish that their admission to the fold of CHRIST should take place in the presence of the whole congregation, I accordingly administered to them, on an occasion of public worship, the holy rite of baptism, and more devout recipients of that ordinance I have never seen. May GOD write their names in the "book of life," and remember them in that day when he maketh up his "jewels." They have been exceedingly anxious to receive the emblems of their Saviour's dying love, but have been disappointed, in consequence of my being only in Deacon's orders, and of the frustration, by violent storms, of all my plans for effecting the administration of the Holy Communion, by an exchange. They have now left the parish to return to their friends. May GOD's blessing go with them—may he keep them steadfast in their faith, and add them at last to the "Church of the first-born," which are written in heaven.

Your Friend and Brother.

THE CHURCHMAN.

SATURDAY, JUNE 27, 1835.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

FORMS OF FAMILY PRAYERS.

WE have marked with pleasure and thankfulness the contributions that have of late years been made, by those of eminent piety and worth, in this department of Christian edification. Still we look on all that has yet been done only as an approximation to a standard which is yet to be reached, viz. the furnishing of the Church with a full and complete model of Family Prayers. The work, indeed, is one which from various causes has been surprisingly neglected. The more superficial classes, especially out of our own Church, have shown so general and infatuated a preference for extemporaneous effusions as to render unpopular the establishment of even the best of forms. And among those whose good sense has led to their adoption, we find a very inadequate estimate of their importance. In some cases we see a bigoted attachment, which would exclude all but just those forms which the Church has prescribed. In other cases we find the use of forms coupled with as entire a destitution of good taste in devotion as is to be found in any society from which forms are totally banished. In other words, the devotional taste of those who use forms of prayer has been formed by those who do not use them: what wonder, then, that there should be some forms of prayer, which are so far from being a barrier against the evils of extempore devotion, that they are rather calculated to favor them. Some there are—such may be found, for instance, in Bean's and Jay's collection—which have little to recommend them above extempore prayers, exhibiting the same diffuseness and feebleness of thought, the same *meditational* and hortatory style. Such prayers are, in truth, *extempore* effusions preserved on paper. They are a kind by themselves, and have the rare misfortune to combine the faults of both the other kinds without possessing the merits of either, being alike destitute of the freshness of the extemporaneous effusion, and the chaste and compressed simplicity of the form. And thus, between a wrong attachment to forms on the one hand, and attachment to wrong forms on the other, it is no marvel that the majority of those who use them should be able but very imperfectly to estimate their value.

And yet what is there in Christian discipline which is of greater importance? If the possession of a common liturgy for public worship is the bond of unity in doctrine, not so much by an arbitrary prescription of doctrinal truth as by imperceptibly winning and enlisting the affections in its favor, how much more efficacious a bond should we find in united forms of family devotion. If the hymns of the Church exercise so strong an influence on character as to secure greater uniformity of opinion, and to bind us together more closely in the ties of Christian love, how much more surely would such an effect result from the possession of a form of family devotion, which, by its superior simplicity, fulness and *adaptedness* to the wants of the Christian, should recommend itself to general adoption? Some pledge of what will be done is found in that which has been done. The morning and evening prayers for families are two of the best productions of the kind in ours or any language. They have been always acceptable and very generally used, and are still preferred to any others that have been since proposed, and have probably done as much in the forming of private character as any other part of our church service. The truths which they contain are expressed with such inimitable simplicity as to be easily interwoven with our thoughts and earliest recollections, and thus to become "part and parcel" of our mind. They are still the admiration of the Church, and we verily believe that in the great day of account they will be found to have done more good than many a ponderous folio of her most learned divines; and, if we may be pardoned the expression of private feeling, we would rather have been the author of them than of the best critical commentary or polemical treatise in the world. And if these forms were amplified so as to embrace a course for a week or month, and so framed as to admit of being adapted to special occasions, and thus set forth and recommended by the collective wisdom and piety of the Church, might we not hope for their general adoption? and should we not have, in consequence of their adoption, an additional and very strong bond of union? If as much pains had been taken to provide the Church with a good manual of family prayers as to make a good collection of hymns, would not the labor have been crowned with similar success, and blessed with as happy results? What better evidence could the Church give of her solicitude for the personal and domestic welfare of her children? Are not the contributions which we have had of late from several of our bishops and more eminent divines proof that a want is felt which has not yet been supplied? Has not the Church, by setting forth the form of Family Prayer in the Prayer-book, recognised the principle which makes it her duty to attempt the supply of those wants? And does she not appear in an inconsistent attitude while she neglects to act on a principle already recognised, and go forward to adapt her provisions to the expressed and growing wants of her members?

Some may say it is an easy matter for every man to make his own prayers, and that, therefore, the subject is not one which requires the interposition of the Church. This throws us back to the general question of forms or no forms, and on this point we shall not argue, for two reasons: 1st, it has already been decided, sufficiently for our present purpose, by the authority of the Church, and the publications of divines of different sentiments on other subjects; and 2d, because the question of preference for forms is one that can never be settled by argumentation, being chiefly dependent on different degrees of elevation and enlargement of mind. In other words, we mean to say that if a man does not admit the superior excellence of good forms—such for instance as the morning and evening prayers of Bishop Wilson, or those set forth in the Prayer-book—it is because his mind is not sufficiently elevated to perceive and relish their merits, and we should no more think of arguing with him than with one who, with a mere smattering of criticism, should attempt to discard as wrong the many anomalous and apparently incongruous expressions which are authorized by the best usage. In both cases there would be in one of the parties a want of the adequate compass and enlargement of mind by which the other is led to form his opinion or preference. (Hence the more the popular mind is elevated the more prevalent attachment will there be to a chaste and scriptural liturgy.) Waiving, then, the general question, we would ask any man of piety—and in addition to his piety he might be the most accomplished scholar of his age, and the greatest master of the English language—to write such a prayer as the morning and evening prayer of Bishop Wilson. He could not do it. The very embellishments of his literature would prevent it. His best attempts would be but imitation, and there would be all the difference between them and the original as between the effusions of a genuine poet and those of an accomplished versifier. To have written such a prayer he must have had the same spirit of simplicity and godly sincerity which had wrought out his redemption from the snares of sin and folly, and transformed his mind in an eminent degree to the "mind of CHRIST." The ability to compose such prayers is a high and peculiar gift of the Spirit: not only withheld from ordinary Christians, but even from the majority of those who excel in piety and the knowledge of the Scriptures. It certainly is an easy matter for every Christian to frame an expression of his own wants, to pour out a full heart before the mercy-seat of GOD; but it is not an easy matter for him so to discharge the duty of prayer as to render it in the highest possible degree subservient to Christian edification. To do this the Christian must use the words of a mind of superior piety to his own, or else his own words in the most simple and perfect form to which he can reduce them. His extemporaneous effusions are merely reproductions of his own mind, or rather, they are a continued self-exhaustion; and the mind, by means of such prayers, can never rise higher, but must sink lower than its former level. It does not follow that the worshipper himself deteriorates, but only that he is not elevated by the use of prayer *considered as distinct* from the gracious influences which predispose to prayer or are given in answer to it. But when we use the forms of men of superior piety to ourselves, our minds are insensibly lifted up into conformity with a standard which is much above their own level. Who can estimate the amount of holy influence which the Lord's Prayer has in this way exercised on the Christian world? Who can use it without being conscious of a concentration of holy thought, a refluence of all excited feeling to the calmness of filial trust, and a lifting up of the entire soul to the serene and sublime devotion of the heavenly pattern? Does not the testimony of every age of the Church, does not the experience of every individual believer bear witness to the happy reflex influence of a perfect model on the mind of him who uses it? And if such be the effect of a perfect model, must not a similar effect, differing in degree but the same in kind, be consequent on the use of those approximations to a perfect model with which the Spirit of GOD, through the gifts of his most eminent servants, has at different times blessed the Church? Has not such an effect been produced to a very great extent by means of the inimitable collects and other prayers which constitute the Liturgy of the Church? Has it not been wrought, is it not continually wrought by the use of the morning and evening family prayers of the Prayer-book? And may not the same beneficial results be incalculably enlarged by a more amplified collection, embodying the relics of former ages, and *recommended* to general adoption by the collective wisdom of the Church?

We had intended, when we commenced writing, to give a brief review of the several excellent manuals of family prayer which have been of late years submitted to "the pious of our own communion." But our article is sufficiently long. Suffice it, then, to say—and we presume by those who have examined the subject the opinion will be readily acceded to—that while all these manuals, considered by themselves, have great and characteristic excellences, yet none of them, compared with the more perfect standard which we have in the Prayer-book, is free from defects and faults. They are all good; but still, to close with the opinion which we at first expressed, we are inclined to regard them as approximations to a higher standard, which the piety and wisdom of her more gifted sons are yet destined to achieve for the Church. The attainment of such an object would be an inestimable boon.

CHRISTIAN UNION.

BISHOP GRISWOLD, in his sermon on the Apostolic Office, says, "If differing denominations of Christians are ever brought *to strive together for the faith of the Gospel*, it will be by their first uniting in the *government* (whatever they may decide it to be) *which* GOD *has set in his Church.*" We not only believe this observation to be true, but desire it to be noted and remembered. It is with the Episcopal Church a matter of regret that the subject of church government, as a divinely instituted bond of union, does not receive from other Protestant churches the attention which its importance deserves. The June number of the Christian Spectator contains an able article on Popery, in which the opinion—no uncommon one, we believe, out of the Episcopal Church—is advanced that the great benevolent societies of the day are a sufficient bond of union for Protestant Christians. But waiving other considerations, is it not sufficient to reply that these societies are merely human institutions? If, as Bishop Griswold asserts, and as the Christian Spectator, in common with the religious community in general, seems to feel and acknowledge, some outward bond of union is necessary in order to secure an effective and united co-operation in the faith, is there not found in this fact a presumptive evidence that GOD has anticipated this want, and provided for it by a divine institution, and thus prevented the necessity of a resort to any measures, however excellent, of human invention? Otherwise, would not the work of GOD in promulging the Gospel have proved imperfect and abortive? Whatever acrimony may occasionally infuse itself into polemical controversy, it is the abiding conviction of Episcopalians that the subject of church government has not received from the denominations around her the attention to which it is entitled, and they cling to Episcopacy, not as the channel of life-giving ordinances, but as a wise, perpetual, and divinely instituted bond of union, which is destined, as they hope, to become the rallying point of concerted Christian action, after human devices shall have been found, for this purpose at least, ineffectual.

BISHOP GRISWOLD'S DISCOURSE ON THE APOSTOLIC OFFICE.

THIS discourse was preached in St. John's Church, Providence, on occasion of the ordination of the Rev. James C. Richmond, November 13, 1833. The Scriptural argument for Episcopacy is clearly and forcibly stated, and the fallacies of all attempts to account for its introduction on any other ground than that of scriptural sanction are well exposed. The author of the discourse has done a good service to the Church by its publication, and in the hope of subserving the end which he has in view, we shall reprint it in our columns, commending it to the careful study of our readers. It is not among the least of its merits that it stops in the right place, establishing the fact of Episcopacy, and the consequent obligation on all those who love the truth, to receive it; but refraining from obscuring the main truth with those consequences, as we believe unauthorized and injurious consequences, which are sometimes drawn from it in reference to the invalidity of ministerial acts among those who dissent from Episcopacy. We do not deny that it is perfectly fair for all those who maintain the legitimacy of these consequences to publish them, and press them to the utmost lengths. But we do say that it is unfair to the Church, and a disservice to Episcopacy, to represent the

fact, and the consequences drawn from it, as identical, or resting on the same authority. It is unfair to the Church because the Church contents herself with assuming the validity and the divine prescription of Episcopal orders, and in entire consistency with this assumption, exacting such orders from all who minister within her pale; but maintaining a profound silence as to the consequences which flow from the want of Episcopacy where such want exists; and leaving her sentiments to be gathered only in the way of inference from what she has positively declared and required. It is a disservice to Episcopacy, because it invests it with a needless harshness—leads many to reject it without examination, from the appalling nature of its supposed consequences, who might otherwise be inclined candidly to examine and allow its evidences. Episcopacy being a divinely revealed truth, or a divinely established fact, must, like all other truths of the same kind, be *necessary to salvation*; in other words, it necessarily tends to save those who embrace it from sin and error—from heresies, distractions and schisms, into which, without such a provision, they would be betrayed. This might be inferred *a priori* from the fact of Episcopacy being a Divine institution; and it is further confirmed and illustrated by the history of the Church;—Scripture and experience combining, in this as in other cases, to show that whatever is true or right, will be found in the long run, expedient.

Devotions for the Family and the Closet: from the Manual of a Country Clergyman.

We have read this manual with no common gratification, and we believe that it will be found worthy of a place among the best works of the kind which are now before the Church. The prayers are fresh contributions, or such as have not before been given to the Church; but yet they are impregnated with the spirit, and contain occasionally, in an easy and natural connexion, the words of the more pure and primitive of our devotional writers. They thus combine, in a good degree, the simplicity of a better age, with that unbroken flow of sentiment which is apt to be lost in a compilation. In point of distinctive Christian experience they are satisfactory, while at the same time they are marked with a spirit of gentle and affectionate piety which indicates a mind that has been blessed with the gifts of nature as well as of grace. The petitions for children especially, are happily introduced and expressed. There is nothing in the manual which we would be willing to retrench; though had it been originally introduced for popular use, the author would have been naturally led to give some of its topics greater prominence and fulness. In a word, the prayers are evidently the effusion of a pious, refined and educated mind; and while they express generally the wants of the Christian, are particularly calculated to raise the standard of devotional taste.

THE REV. DR. COIT.

The following just and merited tribute to this accomplished scholar, is from the Missionary, and we need hardly add, that it has our hearty assent:

In inserting the following, from the "Church Advocate," we cannot withhold the hasty but sincere expression of respect and love for him who is its subject, and who but last week passed us, on the way to his new field of labor. We speak from long and intimate acquaintance, when we say, that in Dr. Coit, whether his fine abilities, his large acquirements, or his personal excellence be regarded, the cause of learning and religion in the West has made a rare and valuable acquisition. We regret to part with him; but he goes where he is wanted—he goes to usefulness and honor. Our affections and our prayers go with him. For the occasion of the article in the Advocate, we have only to remind him of those early followers of the Lord Jesus Christ, who "rejoiced that they were counted worthy to suffer shame for his name."

We beg leave to remind our readers that the annual sermon, in behalf of our General Sunday School Union, is to be preached in St. Thomas' Church on Sunday evening.

Foreign Missions.—The writer of the article on Foreign Missions thinks that we have misstated his sentiments: the part of the article to which we referred is published in the present number, and the reader will have an opportunity of doing him justice.

Theological Seminary.—The examination of the Senior Class was conducted by Dr. Wilson on Tuesday, that of the Junior Class in Hebrew, by Dr. Moore on Wednesday. To-day (Thursday) the Middle Class is examined by Dr. Turner. The Commencement takes place to-morrow, (Friday,) and we shall be able in our next to present a more detailed account of the interesting proceedings of the week.

The Gospel in China.—We make the following extracts from Letters of Mr. Gutzlaff recently published.

At the foot of the hill is a small temple situated in a romantic spot. Two peasants cultivate the soil around it, and act at the same time as priests. They supposed that we were come to make some sacrifices to the Queen of Heaven, which is the custom of all sea-faring people, who stay for some time in the neighborhood. How surprised were they, when I told them that *we adored one* God, *to be praised in all eternity.* I then requested a pencil, and wrote this sentence with the name of the Redeemer on the wall, to remind the deluded votaries of Paganism of the duty they owe to God. Had I still had a few books I might have left them behind. Often have I made the temples the depository for our books, and they have thus been read by greater numbers of lounging visiters, than if I had given them to individuals.

Disappointment from a failure to receive Books.

Having flattered myself with a large remittance of books, which at my departure were nearly printed, I was greatly annoyed when my expectations were disappointed. Apprehensive lest the summer might pass without making those extensive tours which I deemed necessary, I was by no means at my ease, when I considered that it would be quite fruitless to visit the people without books, for they are extremely dissatisfied when I come with empty hands, and upbraid me bitterly. I had moreover taken a kind farewell of the people of a village, the most nefarious in the whole circumference, and held out promises of a speedy and large supply of good tracts to show them the way of salvation. And now I had to break my promise. As complaints, however, were useless, I was content with matters as they were.

During a visit to some distant villages the people behaved very affectionately, and expressed their deep regret that the Mandarins should oppose difficulties in carrying on a free intercourse with foreigners. Having received a good supply of books, which on account of the heavy gales remained on hand, I went on again with the distribution as much as the weather would permit. Many kind expressions of acknowledgment for these presents, proved the estimation in which they were held by them. I have always too few, for the alarm of my coming with a supply is soon given, and draws the inhabitants of the neighboring villages together. But it appears to be more prudent to keep up their value by scarcity, than to render them too common. Surrounded on all sides I carried on a pleasing conversation equally interesting to both parties. Besides, the more I see of the people the stronger is my conviction, that much may be done for them, especially if they look up to the Divine Spirit, and work under his influence.

Hospitality and superior moral character of the people on the route to the tea district.

In the morning I commenced distributing books, very early, as I had been at midnight repeatedly solicited to open the stores. Soon afterward we were surrounded by large crowds of natives, who came however too late, for every volume had been given to the first applicants. Accompanied by a guide and porters, we commenced the unknown route. The inhabitants of the villages through which we passed behaved with the utmost politeness, all delighted to see us, but many hung down their heads in dudgeon, when they heard that I could give them no books. It seemed that they had anticipated a large distribution, yet in this they were sorely disappointed, and had I had fifty thousand books with me, they would not have reached to the end of our journey. But I remarked particularly the great earnestness with which they were craved, and as none to my knowledge had ever been distributed here, I concluded that some few of them had been carried by the Chinese themselves inland. Some parts of the country here are in a high state of cultivation, whilst others consist of nothing else but red earth, which produces a scanty crop of potatoes. Sugar cane grows in great abundance. The inhabitants seem better clad and fed than their countrymen of the coast, and in a moral point of view they are very far superior. Unprotected strangers as we were, more than a day's journey from the ship, they never made any attempt to insult us, but on the contrary invited us to stop at their houses and to partake of a meal before we pursued our journey.

Toward evening we arrived in an extensive valley, scattered with hamlets. Here we endeavored to find out a temple, where we might spend the night, but a friendly Chinese led us into his house, and placed us in a room, which served also for a pig sty. Nothing could exceed the kind attention of the natives, who did all in their power to render our abode as comfortable as the place would admit. I mention here particularly a young literary character who paid us a visit, and after an interesting conversation about his country, handed me a paper, wherein he expressed a wish to obtain a book which gave an outline of our creed. As I had none, I instructed him orally. During the whole time he was all attention. May the Lord send soon his Gospel to this valley. Seldom have I found more amiable people, and I really doubt whether we should have been better received by our own countrymen. Here I was now near my adopted district,—Tang-oa; two years had elapsed since I was last there. In my sanguine expectation I then imagined, that within this space we should already have fixed stations; but my hopes have, alas! not been realized. Still I stand alone.

For the Churchman.

THE PRAYER-BOOK IN ILLINOIS, NEW-ENGLAND, ETC.

To the Agent of the Protestant Episcopal Press.

Sir,—I have never acknowledged a most acceptable and useful donation of one hundred Prayer Books received for my parish in Rushville, and for Illinois in general, from the Protestant Episcopal Press. Following our usual course, to *give* to those that *need*—to *sell* to those who *can pay*, I wish you to make me your debtor for fifteen dollars, received in Illinois, for a part of the books. In return for these proceeds of your own generosity, you will doubtless be willing to trust me with as many more Prayer Books as you can afford for fifteen dollars; for I have made up my mind to use *personal exertions*, which I find more successful than *talk*, miserable auxiliary to *words*, to disseminate what one of our Rhode-Island brethren appropriately names "The Invaluable Tract."

The Bishop White Prayer-book Society furnish me with the Common Prayer at twenty-two cents, and we hope the New-York Press will soon reduce the price to twenty cents. I have been enabled to disseminate in a small neighborhood about 100 in 15 days, and think 1000 a year will not be a large number to put into circulation. For the information of those who may see this, New-England readers especially in the States north of Rhode-Island, we add that they can have copies at twenty-two cents by applying in Union-street, Providence. We hope also at the Bristol Convocation on July 7th, that Rhode-Island will organize a Griswold Prayer-Book Society.

Providence, Union-street, June 22, 1835. R.

For the Churchman.

An Illinois Missionary respectfully suggests the propriety of importing or printing a translation of the *Prayer-book* in *German*, for the ten thousands of that people in our land. He needed one exceedingly, and could have sold more than *seventy* with ease last winter. He has never seen one. If there be a copy in New-York, or elsewhere, he will be deeply indebted to whomsoever will direct it to the Prot. Episc. Press, in Lumber-street, for R.

Also, the American Bible Society is hereby requested to send fifty German Bibles to Beardstown, Illinois, Morgan county, to Farenz, Postmaster. They will be transported by water all the way from Pittsburgh. We will guarantee the payment. Only one such Bible, that given by the British Society, could be obtained last winter by R.

For the Churchman.

PLEDGE FOR ILLINOIS.

I was delighted yesterday by the liberality of a generous and most active layman of St. Thomas' Church, in Taunton, Mass. He proposed to be one of a hundred to give $25, thus raising $2500, to be expended by the Bishop and Standing Committee of Illinois, in the purchase of a good piece of land at Congress price, ($1 25 per acre,) and to be devoted by the same Committee to the establishment of an Episcopal seminary of learning in Illinois. This plan will *secure* the establishment of the institution within a few years at farthest. It is one of the most judicious modes that can be adopted, next to the plan of raising $20,000 at once.

1st. Every $25 will be counted one. Thus $100 will make four pledges of the hundred. W. A. C. $25. R.

For the Churchman.

ST. JOHN'S CHURCH, COLD SPRING.

With the energy and zeal which characterize all the movements of our respected Bishop, in the month of August last he placed a missionary at the station of Cold Spring Harbor. A church was organized at that place in 1831, but at that time no efficient measures were adopted for its permanent establishment.

During the past winter it became necessary for the congregation to re-organize, when they assumed the corporate title of St. John's Church.

On the 3d instant another church, under the name of Christ Church, was organized at Oyster Bay, that place being a part of the same station. The interesting parish of St. John's, although few in numbers, and with little means, have nevertheless zealously and promptly responded to the late urgent appeal of the Education and Missionary Society. After a sermon preached upon that occasion on Sunday morning last, the sum of eleven dollars and twenty-seven cents was collected in aid of the funds of that excellent institution. Will not our brethren of the clergy and laity imitate the example of devotion and zeal in the promotion of the sacred interests of our Apostolic Church, afforded by this munificent contribution of an infant parish.

I. S.

For the Churchman.

Mr. Editor,—I have ever felt, as every Churchman should feel, the greatest solicitude for the success of our "Education and Missionary Society." Week after week have I watched the acknowledgments of the Treasurer with unremitted interest, and as often mourned to see the limited amount of contributions to the funds of a Society, superior in importance to any in our Diocese.

Appeals of various kinds have been made in behalf of the Society. The Treasurer has announced his being largely in advance; individuals have entreated their fellow Churchmen to be up and doing in the best of causes; and the Society have recently found it necessary to appeal officially, and have presented a long and eloquent address to the Episcopalians of the Diocese on the necessity of doing something toward sustaining this important institution, and enabling its officers to continue, if they cannot extend, their operations. The appeal of the Society is directed principally to the country, and to the country they have certainly much reason to look; for there have nearly all their efforts been directed; and nearly all of our country parishes draw annually, through their ministers, upon the funds of this Society.

I fear, however, Mr. Editor, that no kind of written appeal will answer the purpose. I would suggest the appointment of a clerical agent to visit all the parishes and important missionary stations, (giving previous notice,)* preach a sermon for the benefit of the Society, and make a collection. In this way, in my humble opinion, much could be realized.

Perhaps it may be asked, "Is it not made the duty of every clergyman to make a collection in his own parish annually for this Society?" I can of course only reply in the affirmative; but let me remind the reader of the *excuses* which are substituted for *collections* by nearly one half of our country churches,—"in consequence of building or repairing church, (or something else,) *it was deemed inexpedient to make the required collections.*"

In the country, too, where we so seldom have an exchange of clergymen, the circumstance of having a stranger preach is interesting to all, and would attract many besides the regular congregation; and I cannot help thinking that after having the claims of the Society fully and eloquently set forth by a *special agent*, sent to them for the express purpose of soliciting their aid, that the collection of funds would be found to amount to much more than might have been expected.

New-York, June 24, 1835. S. F. R.

* The agent of the Theological Seminary, I remember, came to the village where I reside, in the western part of the State, *without any* notice; the result was a small congregation and a miserable collection.

NOTICE.

Subscribers to the "Sunday School Visiter" and "Children's Magazine," published by the "*General Protestant Episcopal Sunday School Union,*" are respectfully informed, that with the July numbers of those works they will receive their bills for the same, the prompt payment of which is extremely desirable, as the requisite means of insuring the continuance of their publication. *Nominally* the subscription list of both the "Sunday School Visiter" and "Children's Magazine" are adequate to their support. But as such support is more or less precarious, it remains to be seen whether they are sufficiently appreciated by their readers, to insure their continuance by the zeal and promptitude with which this *nominal* shall be converted into a *real* and *substantial* support.

Floyd Smith,
Business Agent, &c.

SUNDAY SCHOOL REPORTS.

ST. STEPHEN'S SCHOOL.

The number of books in the library is 400. The plan of distributing them is as follows. Each scholar is furnished with a catalogue of all the books, from which they select the numbers of six, at home, bringing the list of the same selected, and handing it to their teacher. The Librarian on each Sunday morning, waits upon every teacher in the school and receives the books returned, and a list of the books wanted. The Librarian then selects *one* of the six books chosen by each of the scholars, and hands them to the teachers for distribution in the afternoon, and at no other time. This is done with very little or no interruption to the school.

It is expected that each teacher visits each scholar once a month. The Liturgy for Sunday schools is used for the opening of the school, and the books for instruction, such as are adopted by our Union. Teacher's meetings have been held every week, until within a few months, and now held monthly. They are conducted by the Pastor, or in his absence by the Superintendent, being opened and closed with prayer.

ZION CHURCH SCHOOL.

Our library at present consists of three hundred and seventy-seven volumes. The plan which is pursued in distributing them is as follows: The name of each teacher or scholar who receives books is entered on an Alphabet, with the folio of the leger on which the account is kept, a page of which leger is divided into five columns; the first for the date of receipt; the second for the number of the volumes; the third for the title of the book; the fourth for the letter R. when the book is returned; and a fifth for remarks. Each teacher, in regular rotation, sends to the Librarian such of the scholars as by their behavior and careful usage of the books entrusted to them, merit the favor. As far as we are able to judge, the result of this plan has been salutary.

Our plan with regard to visiting has heretofore been to appoint to each department two visiters. The teachers are expected to visit their classes entirely as often as they can. The effect, wherever the teacher has promptly attended to this duty, is a much more punctual attendance and orderly behavior.

Our system of instruction is that which is generally adopted by the Protestant Episcopal Sunday School Union, with a slight variation on Communion Sundays; when, in the afternoon, the Rector receives the school before the chancel, and instructs the children in the Catechism and in the Holy Scriptures: the scholars in the morning giving particular attention to the Catechism and to the recitation of the chapter of the Bible which the Rector has selected the month before.

Meetings for teachers are held monthly, the first Monday evening in each month: a society being formed for this purpose, for the benefit of the school of which the Rector is *ex officio* President, and generally presides, opening the meeting with prayer: the Secretary then reading the minutes of the former meeting, then the reports of the superintendents and teachers; after which the various business of the school and society in the passage of resolutions, &c. for their better government. If time will allow, a reader, appointed at a former meeting, then reads such selections as he may have made; the meeting closing with singing a hymn or psalm.

The annual expenditure of the Sunday School Society of Zion Church is about thirty or forty dollars: but, in conjunction with the Dorcas Society, a society which is formed entirely of the teachers' and of the ladies' departments for the purpose of clothing the destitute children of the school, it amounts to about ninety-five or one hundred dollars annually.

ASCENSION CHURCH SCHOOL.

The number of books in our library is 450. In distributing them we have recently adopted a plan generally pursued by many Sunday schools in Philadelphia, and which is simply this: A printed catalogue is made of all the books contained in the library, regularly numbered from 1 to 450, which is given to each scholar that takes out books. From this they are to select when home six numbers standing on the catalogue to the titles of such books as they may wish, placing the numbers with their names and the name of their teacher, on a slip of paper, which the Librarian regularly collects from each scholar on every Sunday morning; and in the afternoon having selected one out of these numbers, as may be in the library, from each list, hands the books over to each of them as they sit in their places. As to the result, we cannot but think that it is in many respects important. In the first place the parents themselves can in this way guide their children in their selection of books; in the next place, they are always given out in the presence of their teachers, who can on this account therefore be better able to see that the conditions of taking out books are complied with; this plan must of course throw more power in the way of discipline into their hands; and lastly and not the least of all these respects, by this means the confusion and irregularity of scholars going for their books during school hours, is happily avoided, and every thing is made to go on quietly and orderly.

The system of instruction pursued in our school is this: All the scholars that are sufficiently capable have one general lesson set them, which occupies the whole morning and part of the afternoon, when, about a quarter of an hour or twenty minutes before the dismission of the school, an examination is held upon what has been studied, by the superintendent, at which also the Rector generally assists. Usually every last Sunday in the month, in the place of the regular lesson, the Catechism No. 3 is studied, and then the examination is exclusively by the Rector.

The meeting of teachers is held regularly once a week, the female teachers assembling by themselves, and the male by themselves. After being opened by a form of prayer, the meeting takes a conversational rather than a formal character. The verses of the Bible that may be the subject of the lesson for the following Sunday, regularly passes in review, and such points are seized upon and talked over as may be of most use for the scholars. Whenever the Rector can attend at the female teachers' meeting, he himself generally presides: among ourselves it is one or other of the teachers present, or the superintendent.

In the way of incidents we have to mention two deaths of quite young children that have occurred in our school during the past year, in both of which there was much reason to hope that even on their minds a religious impression had been made. They both loved the Sunday school and when sick would very often speak of it. One in particular would repeat hymns and parts of Scripture to her mother which she had learned at school, and was quite satisfied at the idea of dying.

INTELLIGENCE.

PROPOSED ORDER OF BISHOP ONDERDONK'S VISITATIONS.

Fourth Sunday after Trinity, July 12, Westchester, A. M., Eastchester, 4 P. M.; 13, New-Rochelle; 14, Mamaroneck; 15, Rye, Ordination A. M., Confirmation P. M.; 16, White Plains; Saturday, 18, Ballston Spa, Saratoga County.

Fifth Sunday after Trinity, July 19, Saratoga Springs; Tuesday, 21, Sandy Hill; 22, Granville; 23, Hampton; 24, Whitehall.

Sixth Sunday after Trinity, July 26, Florida, Montgomery County; Tuesday, 28, Exeter, Otsego County; Thursday, 30, Norwich, Consecration A. M., Confirmation P. M.; 31, Oxford; August 1, Fayetteville, Consecration A. M., Confirmation P. M.

Seventh Sunday after Trinity, August 2, Bainbridge; 3, Harpersville; 4, Greene, Consecration A. M., Confirmation P. M.; 5, Binghamton; 6, Owego; 7, Candor; 8, Danby, Consecration A. M., Confirmation P. M.

Eighth Sunday after Trinity, August 9, Johnson's Settlement; 10, Hector, Consecration A. M., Confirmation P. M.; 11, Do. Ordination.

BISHOP BROWNELL'S VISITATION.

The Rt. Rev. Bishop Brownell proposes, by Divine permission, to commence his Summer Visitation in the following parishes, viz.

Greenwich, Sunday June 28, at 10 A. M., and Stamford the same day, at 3 P. M; New-Canaan, 29, at 2 P. M.; Ridgefield, 30, at 2 P. M.; Danbury, July 1, at 2 P.M.; New-Milford, 2, at 2 P. M.; New-Preston, 3, at 2 P. M.; Kent, 4, at 11 A. M.; Sharon, 5; Salisbury, 6; Hebron, July 17, at 3 o'clock P. M.; Salem, 18, at 11 o'clock, A. M.; Norwich, 19; Poquatannock, 20, at 2 o'clock, P. M.; New London, 21, at 3 o'clock P. M.; Brooklyne, August 1, at 10 o'clock A. M.; and Pomfret, the same day at 3 o'clock P. M.

N. B. Where the time of the commencement of the service is not mentioned, it will be appointed by the Rector. A continuation of appointments will appear hereafter.

Consecration and Ordination.—On Wednesday, the 17th inst., St. John's Church, at North Haven, was consecrated to the service and worship of Almighty God, according to the rites and ceremonies of the Protestant Episcopal Church, by the Right Rev. Bishop Brownlee, in the presence of the clergy of the county and vicinity, and a very large, respectable, and attentive audience. And at the same time and place, Mr. Samuel Hassard was admitted to the holy order of Deacons. An impressive and appropriate sermon was preached on the occasion, by particular request, by the Rev. Samuel F. Jarvis, D. D., who received a cordial welcome from his friends and brethren, after an absence in Europe of nearly nine years.

St. John's Church is a beautiful edifice of brick, in the Gothic style of architecture, recently erected by the zeal and liberality of the parish, under the direction of the Rev. Charles W. Bradley, the Rector; and is finished in a manner highly creditable to the taste and judgment of all parties concerned.—*Daily Herald.*

DIOCESE OF NEW-JERSEY.

The Rev. Hiram R. Harrold, Deacon, is employed as Missionary, at St. Stephen's Church, Mullica Hill, and St. Thomas' Church, Glassborough.

The Rev. Thomas Tanser, Deacon, is employed as Chaplain and Teacher at the Howell Works, Monmouth county, and is to officiate at St. Peter's Church, Freehold.

The Rev. Ralph Williston has been canonically transferred to the diocese of Maryland.

The Rev. Charles Williams, D. D., has been canonically transferred to the diocese of Pennsylvania.

From the Missionary.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

The Treasurer, under date of May 22, acknowledges the receipt of $1535: of which for the China Mission are $250, by E. A. Newton, Esq. of Pittsfield, Mass.; $500, by P. G. Stuyvesant, Esq. of New-York; $100 from the Missionary Association of the Church of the Ascension, New-York; $100 by the Female Missionary Society of St. Paul's Church, Philadelphia; $5 by a lady of that Church; $5 by Mrs. S. M. Chapman, of Pomonkey, Md.; and $2 by a lady. Of children's alms we notice $4 from the girls of the Sunday school of St. James' Church, Lancaster, Pa.; $21 50 from the Sunday scholars of the Church of Ascension, New-York; for Greek schools, and (most beautiful of all) from Reading, Pa., $7, "avails of needle-work by twelve little girls, associated to sew for missionary purposes,"—for Mrs. Hill's school, in Greece.

Also, under date of May 29, of $1495 93; of which $2369 are from a single Church, the Church of the Ascension, New-York, and for a single object, the Chinese Mission,—a noble benefaction and most worthily bestowed. The Female Missionary Society of St. Stephen's Church, Philadelphia, has given $132 50; the Mite Society of the Sunday school of St. Martin's Church, Marcus Hook, $6; the teachers and scholars of the Sunday school of Christ Church, Nashville, $10; the children of the Sunday school of the General Theological Seminary, [a noble union this of Sunday scholars and candidates for orders in the Missionary work,] $20; a little girl in the Sunday school of St. Paul's Church, Philadelphia, for Chinese Mission $1; from the children of the Sunday school of St. Peter's Church, Baltimore, $160,—of which $50 from a female, and $60 from a male school, are for printing Bible questions for Greek children,—from the Juvenile Missionary Association of the same Church $20; and from the children of Christ Church, Norfolk, Va., $22 50. We observe from Trinity Church, Fairfield, Conn., "Offerings of the Church," $15, and from the "Offering-box" of children of Trinity Church, Washington, D. C. of $15.

Also, under date of June 5, of $1588; of which $100 are from teachers and scholars of the Sunday school of St. Ann's Church, Brooklyn, for China Mission; from pupils in Miss Crittenden's school, Elizabethtown, avails of needle work, $11; cent subscription from Misses Crittenden and others, $2 33; Children's Association of Christ Church, Baltimore, $50; St. Peter's Working Society, Charleston, S. C., $40; Monthly Missionary Lecture, Charleston, S. C., $169 21; Missionary Meeting in St. Stephen's Church, Philadelphia, for China Mission, $269 53; Young Ladies' Relief Society of the Misses Draper's Seminary, Hartford, Conn., $3 50; "Offerings" of St. John's Church, Waterbury, Conn., $50; a lady in Maryland, "the result of Bishop Doane's plan," for China Mission, $10. One-tenth of the "offerings of the Church" in the diocese of New-Jersey, for the year ending May 1, 1835, for Missionary purposes in Illinois, $124 84; and under date of June 12, the further sum of $885 42; of which one dollar is the "Offerings of the Church," from Trinity Church, New-Haven. Making in four weeks $8503.

NOTICE.

The Annual Meeting of the Board of Managers of the General Protestant Episcopal Sunday School Union will be held at the "Press Buildings" on Monday afternoon, 29th instant, at five o'clock P. M.

*** All the clergy of this city who have schools in union with the Society are members of this Board, and are hereby respectfully requested to attend the meeting.

By order.

June 27, 1835.

F. H. Cuming, *Secretary.*

NOTICE.

By Divine permission the corner-stone of "Trinity Church, Brooklyn," situated on Clinton Avenue, will be laid by the Bishop of the Diocese on Saturday afternoon next, June 27th, at 5 o'clock. The friends of the Church are invited to attend.

Brooklyn, June 20, 1835.

NEW-YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

Quarterly Sermon.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The stated Quarterly Sermon in behalf of this Station, will be preached next Sunday evening, June 28th, 1835, at the Mission Church of the Holy Evangelists, in Vandewater-street. Services to commence at eight o'clock.

After the sermon the Quarterly Report of the Executive Committee will be read. A collection will be made in aid of the funds of the Society.

*** The friends of the Mission, and Episcopalians generally, are respectfully invited to attend.

New-York, June 26, 1835.

Calendar.

JUNE.

28. 2d Sunday after Trinity.
29. St. Peter.

JULY.

5. 3d Sunday after Trinity.
12. 4th Sunday after Trinity.
19. 5th Sunday after Trinity.
25. St. James.
26. 6th Sunday after Trinity.

ACKNOWLEDGMENTS.

CHURCH OF THE NATIVITY.

The subscriber gratefully acknowledges the receipt of 81 volumes of "Reward Books for the children attached to the Sunday School of the Church of the Nativity, for their good behavior in St. Thomas' Church on the day of the Sunday School Anniversary," from Mrs. David Bliss.

W. F. Walker,
287 Third street, near Avenue D.

June 25, 1835.

GENERAL MISSIONARY SOCIETY.

The local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church acknowledges the receipt of the following contributions since his report of the 18th instant.

Two dollars for the China mission, from a Sunday school teacher of St. Thomas' Church, New-York.

Three dollars and fifty cents from the Female Education Society of St. John's Church, Bridgeport, Connecticut, by the hands of Mr. Longworth, for the China mission.

Fifty dollars for the China mission, from John Jeffries, M. D. Boston, Massachusetts, by the hands of Mr. J. C. Brigham.

Five dollars from a lady, for the China Mission.

Three dollars and sixty-eight cents, one month's contribution from the "family mite box," to the Domestic and Foreign Missionary Society.

James Swords, *Agent, &c.*

PROTESTANT EPISCOPAL TRACT SOCIETY.

The subscriber, as Treasurer of the Protestant Episcopal Tract Society, gratefully acknowledges the receipt of the following sums, viz.

1835. June 20.	A donation from the "Bible, Prayer-book and Tract Society" of the General Protestant Theological Seminary,	$75 00
" "	A donation from Rev. John McCarty, through Protestant Episcopal Press,	2 00
" "	From one new subscription,	1 00
		$78 00

Thomas Browning, *Treasurer*,
77 Maiden-lane and 134 Christopher-street.

AUXILIARY NEW-YORK BIBLE AND COMMON-PRAYER BOOK SOCIETY.

The subscriber, as Treasurer of the Auxiliary New-York Bible and Common Prayer-book Society, gratefully acknowledges the receipt of the following sums, viz.

1835. June 13.	A donation from Rev. S. A. Warner, of Paterson, N. J., through the Protestant Episcopal Press,	$2 00
22.	Amount of a collection made in St. John's Chapel, New-York, on Sunday morning last,	73 40
	From a subscriber,	2 00
25.	Amount of a collection made in Christ Church, Greenwich, Con., by the hands of Rev. J. H. Nichols,	6 00
		$83 40

Thomas Browning, *Treasurer*,
77 Maiden-lane, and 134 Christopher-street.

GENERAL THEOLOGICAL SEMINARY.

The subscriber, having visited the following parishes as one of the agents appointed to collect funds for the General Theological Seminary, gratefully acknowledges the receipt of the following sums:

From Grace Church, White Plains, by a collection,		$10 00
St. Anna's Church, Fishkill Landing,	"	16 13
Trinity Church, Fishkill village,	"	3 87
St. George's Church, Newburgh,	"	22 25
Christ Church, Poughkeepsie,	"	30 00
St. Peter's Church, Westchester,	"	74 65
Trinity Church, New-Rochelle, by collection and application to a few individuals,		31 62
St. Paul's Church, Eastchester, by collection,		4 15
St. James' Church, Hyde-Park, by application to a few individuals,		45 00
Christ Church, Hudson,	do.	21 00
Trinity Church, Athens,	do.	5 00
St. Luke's Church, Catskill,	do.	40 00
St. Paul's Church, Redhook,	do.	6 00
St. John's Church, Yonkers,	do.	40 00
Christ Church, Greenville, by a collection,		5 00
Christ Church, Rye, by collection,		15 10
St. Thomas' Church, Mamaroneck,		7 10
		$376 87
Travelling expenses of Agent to be deducted,		15 00
		$361 87

Yonkers, June 22, 1835. A. H. Crosby.

LIBRARY OF THEOLOGICAL SEMINARY.

From Mr. William I. Kipp, a member of the graduating class of this year, $100.

From the Rt. Rev. H. U. Onderdonk, of the Diocese of Pennsylvania, two copies of his Tract, recently published, on Regeneration.

John McVickar.

GENERAL P. E. SUNDAY SCHOOL UNION.

The subscriber, appointed special agent to collect funds for the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt—

From St. Thomas' Church, in this city, of	$100 00
From St. Mary's Church, Burlington, after a sermon by the Rev. John Croes,	18 52
Also, from the Rev. Charles Barde, of Geneva, Switzerland, by the hands of the Rev. Wm. R. Whittingham,	7 50
	$126 02

F. H. Cuming.

CITY MISSION SOCIETY.

The Treasurer of the New-York Protestant Episcopal City Mission Society acknowledges the receipt of the following sums.

The annual subscription of the Rev. Wm. R. Whittingham, by his friend, received 15th instant,	$10 00
From a member of St. Luke's Church, to constitute Rev. John Murray Forbes a patron,	100 00
	$110 00

Lewis Phillips, *Treasurer*,
at the Office of the Howard Insurance Company,
54 Wall-street.

LIBRARY OF THE MISSIONARY ASSOCIATION OF THE GENERAL THEOLOGICAL SEMINARY.

The subscriber, in behalf of the Association, gratefully acknowledges the receipt of the following works.

Rochefocault's Travels in America, 1 vol. 4to.
From Swords, Stanford & Co.
Missionary Register for 1832 and 1833.
Church Missionary Record, 1832, '33, '34.
From Rev. P. Van Pelt, Philadelphia.

Benjamin F. Shepard, *Librarian.*

New-York, June 20.

ALL SOULS' CHURCH, SPRINGFIELD, OHIO.

Since his last acknowledgment the Rev. Alexander Varian has received the following donations for All Souls' Church, Springfield, Ohio.

Mrs. J. Rogers,	$10 00	
Rev. J. M. Forbes,	10 00	
Bailey, Keeler & Remsen,	10 00	
S. W.,	10 00	
W. Moore,	10 00	
J. R Leroy,	10 00	
J. L.,	10 00	
		$70 00
J. B., $5 00; J. D. S., 5 00; Geo. Coggil, 5 00; T. Whittemore, 5 00; J. P. Stagg, 5 00; J. Jones, 5 00; Wm. Currie, 5 00; member of St Luke's, 5 00; J. Lawrence, 5 00; A. B. McDonald, 5 00; R., 5 00; G. W. Morris, 5 00; John Brouwer, 5 00; McN. Seymour, 5 00; H. Ruckston, 5 00; S. D. Rogers, 5 00; W. H. Walton, 5 00; John D. Wolf, 5 00; T. Otis, 5 00; B. K. Stevens, 5 00; H. Cotheal, 5 00; George N. Sewell, 5 00,		110 00
P. Hone, 3 00; C. A. Davis, 3 00; J. M. Benjamin, 3 00; B. B. H., 3 00; Mrs. Pell, 3 00; and cash from ten persons, each 3 00,		45 00
D. Ogden, 2 00; Mrs. Barclay, 2 00; and cash from five individuals, each 2 00,		14 00
Cash from seven individuals, each 1 00,		7 00
From a citizen of Jamaica,		5 00
From B. F. B., of Flushing Institute,		5 00
		$256 00

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending June 25th, from the following persons, viz.

Isaac B. Moss, 2d—A. B. Ellison—John Lippitt—T. W. Ridgeley—Postmaster, Tinmouth—Miss Arsinoe Foote—Bishop H. U. Onderdonk—Rev. Ralph Willetson—Richard James Kennett, London—Hilliard, Gray & Co.—Rev. George Upfold—Miss Sarah A. Moore, 2—H. Keyes—R. J. Smith—Rev. Wm. McCallum—Jona. Allen, *with remit.*—Thos. Prentiss, *with remit.*—H. Le Roy Edgar.

Received by the Gen. Prot. Episc. S. S. Union.

Right Rev. G. W. Doane, *with remit.*—J. W. Ingraham—Rev. John Colman—Henry Burroughs—Rev. Samuel G. Appleton—Rev. Ashbel Steele—A. Pichett—Rev. K. Metcalf—Rev. Benj. Hale—John C. Pechin—C. Seeley—Postmaster, Woodville—A. W. Wilgus—E. Houghton, *with remit.*—Rev. Herman Dyer—Rev. C. Smith—F. J. Huntington—S. Babcock & Co.—P. E. Demill.

FOR SALE.

At the Protestant Episcopal Press, Folio Bibles of the Hartford Edition, on strong paper. Quarto Bibles, different editions. The Quarto Book of Common Prayer, from the Megary Plates, suitable for the reading desks of our Churches.

DEVOTIONS FOR THE FAMILY AND CLOSET.

Just Published, and for sale at the Protestant Episcopal Press, Devotions for the Family and Closet, from the Manual of a Country Clergyman.

AN ESSAY ON REGENERATION,

Just received and for sale at the Protestant Episcopal Press, 46 Lumber-street. By the Rev. Henry U. Onderdonk, Assistant Bishop of Pennsylvania.

Also a fresh supply of Devotions from the Liturgy, by the same Rt. Rev. Author.

BRITISH AND FOREIGN BIBLE SOCIETY.

The following report of the speeches made at the anniversary of the British and Foreign Bible Society is from the (London) Patriot, received at the office of the Churchman. The reader will be interested in all, particularly in the speeches of the Missionaries at New-Zealand and the South Sea Islands.

The distribution by the Paris Bible Society had, in the year just closed, amounted to 62,194 Bibles and Testaments; the distribution of the previous year had not exceeded 55,666. The accounts from Paris contained also most gratifying intelligence of the progress of the Society in Switzerland, in some parts of which a distribution to the amount of 27,000 copies had been effected by two of the Society's colporteurs. It appeared from extracts from Dr. Pinkerton's report of the distribution of Bibles and Testaments in the north of Europe, that 27,935 copies had been distributed last year in the Hebrew, Greek, Latin, German, Polish, and other languages, and that a considerable number of these had found their way into the hands of Roman Catholics. After adverting to the satisfactory progress of Bible distribution in other parts of Germany, in Sweden, and Russia, the principal Bible Society of which latter place had already distributed 717,977 copies of the sacred Scriptures, the Report adverted to the state of Portugal and Spain. In the former country there was now no persecution for religious opinion, but every man was allowed to choose which religion he pleased, and to worship God according to the dictates of his own conscience. (Applause.) In the islands of the Mediterranean and in Greece the distribution of the Holy Scriptures had gone on favorably, and the prospect was equally favorable in Moldavia, Wallachia, Bucharest, and part of Persia. In Calcutta and other parts of the East Indies there had been a much greater than ordinary distribution of Bibles and Testaments, and larger collections had been made to forward the objects of the Society. The accounts from New South Wales, and the Islands of the Pacific, were also most satisfactory. Two translations of the New Testament into the language of the different islands of the Pacific had been brought to this country by the Rev. Mr. Yate and the Rev. Mr. Williams, and were now being printed by the Society. After going into some details from the accounts from Africa, which were on the whole favorable, the Report observed that they were the reverse in the States of South America. The attention of the Society had, during the last year, been greatly directed to the West Indies, with the view of an extensive distribution of the Scriptures to such of the newly emancipated negroes as could read. An extra subscription of £15,000 had been raised for the purpose of promoting that object without interfering with the general funds of the Society. (Applause.) The Report proceeded to give extracts from the communications from several islands, showing the earnest desire of the negroes to avail themselves of every opportunity to obtain religious instruction. It added that the first shipment made by the Society to that part of the world consisted of 73,695 copies of the Scriptures, the conveyance of which was given by the owners of the vessels without any expense to the Society. From returns from the Isle of France, it appeared that 60,000 negroes had received civil freedom, not one in ten of whom knew how to read; and the ignorance was, of course, great in proportion. Adverting to the progress made by the North American Bible Society, the Report stated that its receipts in the last year were 88,600 dollars; that its issue of Bibles and Testaments exceeded 110,000 copies, bringing up the whole distribution, since the commencement, to 1,113,000. The receipts of the past year amounted to 107,926*l.* 1*s.*, being the largest amount ever received in one year since the Society's first commencement. (Applause.) In that amount there were two items which could not be included in the permanent income of the Society. The first was a legacy of 11,695*l.* 12*s.* 9*d.* (less by the legacy duty,) being a bequest of the late Horatio Cock, Esq.; and the other a sum of 15,000*l.* voted exclusively for the negro fund. But when these were taken into account, the general subscriptions of the Society would be found to be little less than those of the previous year. In these were included a sum of 29,184*l.* 13*s.* 7*d.*, being the amount of free donations from auxiliaries to the Parent Society. The expenditure within the year was 84,249*l.* 13*s.* 4*d.*, leaving a balance exceeding 23,000*l.*; but the engagements of the Society amount to above 63,000*l.* The distribution by the Society in the past year amounted to 653,604 Bibles and Testaments, and portions of the Holy Scriptures, including those sent to the West Indies, &c.; but even after deducting the latter, it would be found that there had been a considerable increase of the issues in the last year as compared with the previous years. The Report, after again adverting to the exertions made for the West Indies, and the prospect held out that those exertions would, under the Divine blessing, be attended with complete success in the religious instruction of the negro, proceeded to state that the present year, 1835, was the third centenary anniversary of the first printing of an English Bible. It then contrasted the state of society, and of England generally, of that day with those of the present, and deduced the moral greatness of England now, compared with what it was then, to its exertions to promote the free circulation of the Holy Scriptures. At that time the number of copies in circulation was very small; the extent of the demand in the present day, as contrasted with that, might be judged of from this fact, that in one day last month orders had been given for 365,000 copies of new editions. (Hear, hear.) The circumstances under which the Bible was first printed in England, afforded as striking a contrast as any he had mentioned. The first English copy of the Bible had not been sent forth to the public under the auspices of any body of men. It was not even printed in England, but made its appearance at Zurich, where it was printed under the care of one who was in exile on account of his religion, the venerable Coverdale. (Applause.) Now, however, the highest and most distinguished nobles of the land, and the highest dignitaries of the Church, deemed it an honor to be associated for the purpose of ushering multiplied copies of it to the world.

The Bishop of Ohio, (the Right Rev. Dr. M'Ilvaine,) moved the next resolution, which was in effect "That the meeting desired to express its thankfulness to Almighty God for the harmony which now happily prevailed in the Society, and for his having so greatly increased its resources; and that the meeting, from a retrospect of the past, would draw fresh encouragement for its future labors." We were taught in all ways, continued the Right Rev. Prelate, to make our acknowledgments to God for the past, and to pray that he would direct our steps for the future; and he counted it as a special favor, that in moving the resolution which he had been requested to submit, he should be permitted to begin with a humble acknowledgment of all that God had done, and a humble prayer for his blessing on all the efforts which they might make hereafter. Perhaps there was something intended in placing a resolution which spoke of the harmony which prevailed in the Society, in the hands of one not specially (except in common feeling) connected with it, and to show, by calling on a stranger to join with them, further unquestionable evidence of that harmony which the principles of the Society were calculated to insure. That difficulties and obstacles to harmony had arisen amongst them there was no doubt; difficulties which had excited the fears of Christian men in different parts of the world for the stability of the institution itself. These, however, had happily passed away, and as the representative (for the present) of the American Bible Society, he begged leave to assure the meeting that the harmony which now prevailed in their Society was a subject of sincere joy to their Christian brethren at the other side of the Atlantic, and that they (the Americans) rendered thanks to God for that happy result—(applause)—and the more that the harmony that now existed was not that of sleep, but of spiritual activity. They had the still greater reason to be pleased with it when they found it promoted by this fact, that whatever differences may have arisen, the great and common object of placing the Gospel in the hands of every living creature was taking deeper and deeper root in the minds of men. (Applause.) He was sure that he only expressed the opinions of his now trans-atlantic Christian brethren, when he earnestly hoped and prayed that harmony might for ever continue. (Applause.) This was the more necessary, as Christian men had too many differences already. When that was so, then, why should they not have some one Society in which they could all act; some common resting-place in which all their differences might be merged? As they had all a common object, the distribution of the Bible, why should they not have a common Society in which they should all labor alike, until they, with God's blessing, succeeded in spreading his sacred Word to the ends of the earth? He did not mean to say that in here merging the differences that might exist elsewhere between himself and his Christian brethren, he was therefore to renounce that opinion which he considered to be right, or that others should give up what they might consider correct. But that should not hinder him, standing in the most responsible situation which he did, connected with Episcopacy, from saying that we should look to the great Church of Christ, and pray that all might be brought within its pale. The excellency of this institution was from God, and not from man. Why, then, should not men enjoy, in common and in peace, that which was from God, and which, being his, was good, and will be permanent? The journey to the end of the world was too short to afford time to quarrel by the way. (Hear, hear.) The necessities of the millions who called to them for the bread of life were too great, and their calls too pressing, to allow us to dispute about the colors of the baskets in which that bread was to be conveyed. (Applause.) If they went on with spirit, and alacrity, and unanimity, He whose bread they distributed, would take care there should be "enough and to spare." (Applause.) That day would be a dark one for Christianity, if ever it should arrive, when the British and Foreign Bible Society, instead of being one in spirit, and in council, and in action, should be called "Legion." (Applause.) Let them, then, be united; and, as the Father, the Son, and the Holy Ghost, in whose name they acted, were Three in One, so let them continue to act in that name, and they might hope to continue united in the great object in which they were engaged. (Applause.) He was also desired by the resolution to speak of the duty of rendering thanks to Almighty God for extending the operations of the Society, and increasing the amount of its pecuniary resources beyond those of any preceding year. That the operations of the Society had been gradually extended, no one could doubt who had listened to the exceedingly interesting report. The change he could only liken to the alteration of the place of meeting, which, five years ago, was only as a small committee-room in comparison with this spacious building. Thus had the operations of the institution, represented by this overflowing meeting, been enlarged. Here was evidence that God was literally and wonderfully blessing the efforts of his people in dispensing his Gospel to the world.

It was painful for him sometimes to hear arguments that there was reason for the Church to despond with regard to the measure of success which God has given to its labors, as if there were reason indeed to complain, that having gone forth in the spirit of obedience, and using the means that God had put in its power, God had not fulfilled his promise, and poured out his Spirit as greatly as might be expected. He stood there humbly to vindicate the ways of God to his Church. (Hear.) Not only was His blessing great, but it far exceeded the measures and efforts of His people, and infinitely beyond any thing that His people had reasonably to expect, and, above all, that they could deserve. (Hear, hear.) If they could not refer to countries dwelling in darkness, and were obliged to confine their retrospect to their own land, they might not only find unspeakable evidence of the blessing of God in all that had been done, for he would say that the success at home was an infinite reward beyond all the service of the Church; but as a matter of exercise of prayer, of business and effort, and of increase of faith and love to God, begun in the hearts of his people, the blessing was immense, and was as the signal held out from heaven commanding them to come up more and more to the help of the Lord against the mighty. (Cheers.) But it was not merely at home that this blessing was perceptible. What was the news from every quarter of Heathenism, but that just in proportion as the Word of God had been extended, little though it be, the eyes of the people were opened, the hearts of the people were stirred up, and precisely what we want is taking place. The cry of the Heathen is "Come over into Macedonia, and give us the Word of Life." Never yet in the history of the benevolent operations of the Church has it been seen that the pillar of the cloud by day, or the fire by night, has been in the rear of the advanced hosts of the Lord, and were we to break up our sluggishness and follow, neither the Red Sea, nor fire, nor water, nor the swellings of Jordan, could keep us from the promised land. (Cheers.) We have waited for the return of the spies, and although we have a little report of the land that it is good, yet we hesitate, because more encouragement is not visible, and thus we are looking to the temporal, while we have all that is unseen and eternal before us. I see the Captain of the Lord's host standing on the banks of Jordan, and beckoning his Church to go forward. I see hanging out of the walls of the city the private signal, indicating that already there are those in it who are beginning to believe in the Lord, and I hear the voice of heaven telling me, that if the Church is only ready for the work, and will go round the walls with the trump of God, heathenism is ready to fall. (Cheers.) Why should we not say that China should be free? (Cheers.) Let us go on in the strength of the Lord, and we shall find that he is ready to work, and to fulfil all that he has promised his Church. (Hear.) Some might say, was there no credit due to the Church for what had been done? But though he loved to speak of what was doing, it was only, so far as it went, for encouragement to do more, but not if it had the smallest tendency to make any feel that the Church was making the slightest approximation to what it ought to be doing. (Hear.) We spoke of what the Church did in England and America, as though those two countries comprised the whole of her boundaries; but her limits were as wide as the range of baptism, and as far as there were any to be found willing to receive and to trust in His word. But when he saw the dead, leaden sleep that was yet resting upon the minds of the professing people of God throughout the world—when he saw only one single member of the Church here and there actively engaged, he saw scarcely any evidence of newness of life; when he saw the arm of the Church was almost palsied, and that she was unwilling to try to stretch it out to the work of the Lord, he could not but feel ashamed and humbled that so little was done for the propagation of the Gospel. (Hear.) Let them all, therefore, pray and strive that more might be done. But some might say, suppose the contributions were doubled, trebled, or even quadrupled, and copies of the Scriptures were collected commensurate with the wants of the world, there are barriers in the way of the people receiving so many at once. He would reply to that, "O, ye of little faith! trust God for that." The first thing was for the people to work, and when their hearts were in the work, God would see that their labor was not in vain. (Hear.) He would say to the ministers of God: Suspend in your churches a map of the destitution of the world. Parents, suspend in your parlors the same map. Color every country black that is not yet enlightened with the Gospel, and make the sign of the cross where you only believe the cross in its true power is erected in the hearts of the people. Then see how great a proportion of the earth that is redeemed to God by the blood of the Lamb, who commanded us to preach the Gospel to every creature,—how enormous a portion of that is unconverted, and the hundreds of millions there are to whom the way is cast up, who have not seen the light of the Gospel, and let that map be our text, not merely to preach by, but to pray over. Let us call upon our hearts to pray over these dark places of the globe; and when the spirit of prayer prevails in the Church in proportion to the wants of the world—when the Church is as full of faith, and love, and prayer, and activity for the conversion of the world, as that portion of the world which is now waiting to receive the Gospel is clamorous for its reception,—then, I believe, the time will come when God will take to himself his great name, and his kingdom will indeed come, and his will be done on earth as universally as it is in heaven. (Cheers.)

The Rev. Archdeacon Corrie seconded the resolution. He should confine himself to the subject of encouragement, and the necessity there was for increasing activity. At the period of the formation of this Society, he was sent, in the course of Providence, to the Chief Presidency of India. The Scriptures, even in the English language, were extremely scarce, and only to be purchased at an enormous price. Pocket Bibles, of the plainest bindings, cost one pound sterling. The Scriptures, therefore, were not very plentiful amongst the military, to whom his labors were at first more particularly directed. With what thankful joy they received the supplies sent out to that country by this Society! And no sooner did they hear of this Society, than they set about endeavoring to procure assistance from it; and though they did procure some, there was a great want of the Scriptures in Southern India, and a lamentable defection began to appear amongst those who professed the Christian name. This led to the formation of an Auxiliary Society in Calcutta; the ladies parted with their ornaments and the expensive portions of their dress, and in a few days 1,000*l.* was sent in. (Cheers.) The Scriptures were subsequently translated, but there was a great indisposition on the part of the natives to receive them; and he remembered the first native to whom he offered a copy instantly became suspicious, gradually withdrew from his presence, and then flew away as from a plague. But the introduction of schools opened the way for the more easy distribution of the Scriptures, in the various dialects of the natives, and they are now not only received, but generally sought after by the Heathen and Mahommedan population of the northern parts of India. (Cheers.) Not only were they sought after, but read. Within these two years, some were beginning to argue with the Missionaries as the infidels did in England, with arguments out of the Bible itself, which was a sure sign that it was read. The most efficient native Missionaries were those who had been schoolmasters, and received the truth in the love of it while teaching the youth to read it; and he firmly believed that there were many individuals silently passing on to heaven without any profession before men. A son of a Brahmin, nineteen years of age, who was in a consumption, was brought to the banks of the Ganges, and while lying there he was heard to call upon the name of Jesus. His friends rebuked him, and desired him to call upon the name of Hurree, chief of the furies. He replied, "You may call upon whom you please, but Jesus is the name that brings peace to my soul." (Hear, hear.) A schoolmaster was heard uttering this dying prayer, "O, thou Son of God! thou knowest that I have believed thy Gospel, and that I have taught it faithfully to the children!" and shortly afterward expired. Though much had been done and was doing in this way, much yet remained to be done. A remarkable disposition had recently manifested itself amongst the natives of Northern India to acquire the English language, which might be attributed to the intention of conducting all the proceedings of the public courts in English, so that it would become the road to emolument, as the Persian formerly was. The youth then should be supplied with the English New Testament. Indeed they were anxiously desiring this supply, and were frequently asking permission to take their school Testaments home to read, stating that they could do so without incurring the displeasure of their friends. But yet there was only a small portion of India that received any knowledge of God; a few villages on the banks of the Ganges had been visited, but the great mass of the people, who were out of the line of the road and the river, were still in their original darkness. He spoke the feeling of a large portion of his countrymen in India, when he earnestly urged them to supply the perishing heathen who were willing to receive the Scriptures, and above all to pray for the blessing of God upon their labors. The climate was so unfavorable to the constitution of the English Missionary that native ministers should be employed, and this object could be effected only as the knowledge of the word of God prevailed. ("Hear," and applause.)

The resolution was passed unanimously.

The Rev. W. Yate, of the Church Missionary Society, moved a resolution of thanks to the President, &c. He said that if he had a company of his New Zealanders before him, equal in number to that which he was then addressing, he should not find it very difficult to describe to them the assembly of the present day, nor to make them understand the object for which it was convened. But he was almost afraid that he should not be quite so able to describe to the assembly present the state of things in New Zealand. The missionaries had been diligently employed in translating the Word of God into the native tongue, and the whole of the New Testament had been completed in about six months. The difficulties they had to contend with were very great. If ever they made any mistake, they were sure to be laughed at by the natives, some of whom would say, as they saw them pass, "There goes the booby who made such a mistake the other day!" (Laughter.) When the first portion of the New Testament was translated into the language of New Zealand, it was very cordially received by the natives. About 800 of them could read; and immediately after the Scriptures were brought into the country, those who could read were supplied with the parts; but they were supplied with them as the fruit of their own industry; no one copy was given away; but the people expressed their willingness to work, as some of them did for six weeks, that they might obtain the portion of the Word of God which was ready. (Cheers.) That mode of obtaining them had led the possessors to value them more, and to take greater care of them, than if they had received them free of all charge. (Hear.) In his visits to the native villages, he had often seen five or six of them meeting together, reading chapters, and asking pertinent questions; (cheers;) and they entertained a high respect for the Bible as the Word of God. They took up the language of Scripture in its most literal meaning; and when they came to passages which they did not understand, they would run to the missionary in order to have them explained. One instance Mr. Yate related, which, though it might appear ludicrous, did not, he fully believed, arise out of any intention on the part of the individual to do wrong. The edition of the Scriptures which they possessed had been printed in New South Wales; it comprised the Gospels, the Acts of the Apostles, the Epistle to the Romans, and the First Epistle to the Corinthians. But the missionaries had since translated the whole New Testament, and that Society (the British and Foreign Bible Society) had promised to render them assistance in printing it. (Cheers.) He did hope that before long they would be able to complete a translation of the whole Scriptures, and present it to the New Zealanders in their own tongue. When the boxes containing the Scriptures arrived in the island, the natives said, "A box is come full of knowledge, which shall go from the North Cape down to the South. We have often had something come which we thought good—casks of rum, and barrels of powder, and boxes of muskets; but what is now come is to teach us not to drink rum, nor to set fire to powder, nor to use muskets, but to do us good for ever and ever." (Cheers.) Mr. Yate then read a few extracts from letters written by the natives, in which, with much force and simplicity, they evinced the high estimation in which they held the Word of God. One earnestly requested a copy of the Gospels, offering a large pig as payment; another proposed to save his wages to purchase it, &c. Another said that his heart was sick for the Word of God, and that he desired it more than axes and blankets. (Hear.) Mr. Yate concluded by expressing his earnest hope that the Christians of England would feel for the New Zealanders, and exert themselves to send them the Word of God as speedily as possible.

The Rev. Mr. Williams, missionary from the South Sea Islands, seconded the resolution. He had been employed by the London Missionary Society in those islands for about eighteen years. (Cheers.) In the very name which was given to the Society, the British and Foreign Bible Society, as a foreign man, for so he might, in some respects, call himself, he recognised a friend to the world at large; and viewing it in relation to other religious societies, and especially in relation to missionary societies, he recognised an identity of interests—a sameness of objects. If he looked to the continent of Europe, the Bible Society was there; if to Asia, the Bible Society was there also; or if he regarded many-millioned China, or the extensive regions of Africa, or the beautiful islands which bestudded the bosom of the Pacific; in all those portions of the globe he found the Bible Society, enabling the missionary to overcome his difficulties, and assuring him that when he had labored industriously and successfully, permanency and stability should be given to his labors. (Cheers.) That had been the case in reference to the labors in which he and his brethren had for years been engaged; for no sooner had the version of the Scriptures, which they had been instrumental in accomplishing, been presented to the Bible Society, than the Committee immediately and munificently agreed to print 5,000 copies for the natives. (Cheers.) Mr. Williams then presented the first portion which had been printed to the noble Chairman, containing the Gospel of St. Matthew, wishing his Lordship to regard it as an earnest of what would be presented to him at some future period. (Cheers.) Thus the two societies became co-workers; thus the Bible Society and the Missionary united to bless the dark places of the earth with the light of Divine truth. And, what was still better, they were co-workers with Christ himself in rescuing myriads of the human race from the ruins of the fall. When he first visited the islands there was no part of the Scriptures in the native tongue; now they had the whole of the New Testament in the Taheitan language, and the whole Bible was in progress. (Cheers.) The work of translation among such a people was no easy task. King Pomare was the first to learn to write: and when it was noised abroad that he was able to converse with the missionaries at a distance, by means of a few marks made upon a piece of paper, all the natives were astonished, and regarded it as a prodigy.

To show with what care and attention the natives read, Mr. Williams mentioned rather an amusing incident. One day a native, an intelligent man, came to him in great haste, with the Gospel in his hand, and said, 'Jesus Christ has made a mistake!' On being questioned, he pointed to the passage, Luke xii. 55, 'When ye see the south wind blow, ye say there will be heat, and it cometh to pass.' 'The south wind,' said he, 'is the coldest wind that blows; Jesus Christ should have said, when the wind is in the north there will be heat.' Mr. Williams explained to him that they were in the antipodes to the country in which Jesus Christ spake these words. When he comprehended that explanation, he seemed quite pleased and said, 'Then we are both right.' The missionaries not only gave the natives the Word of God, but were anxious to make them understand what they read. They were visited a few years ago by a vessel commanded by an officer of a noble English family. The vessel arrived in the island at the time they were holding their annual missionary meetings, in the month of May. The circumstance was novel, and the officers and others attended. The proceedings were regularly conducted; resolutions were proposed, and the speakers addressed the meeting with considerable effect. Some of the party who did not look on the proceedings with a favorable eye, insinuated that the natives were mere parrots, and that they had only repeated what the missionaries had previously taught them. The point was warmly discussed, and he (Mr. Williams) was at length appealed to. He declined giving any opinion on the subject, but told the gentlemen that if they would come and take tea with him, he would select ten or twelve of the natives, who should answer any question they might put to them, and he would act as interpreter. They accordingly came. One of them was asked, 'Do you believe the Bible to be the Word of God?' He was somewhat startled at the question, as he had never entertained any doubt on that point, but after a moment's pause he answered, 'Certainly I do.' 'Why? Can you assign any reason for believing the Bible to be the Word of God?' 'Yes. I look at the power which has attended that Word in the overthrow of a system of idolatry which had so long prevailed among us. No human power could ever have induced us to abandon that system.' (Cheers.) The same question being put to another, he replied, 'I believe it to be the Word of God, because of the pure system it contains. We had a system of religion, but it was a dark, black system; the Bible is full of light, and it leads to purity. (Cheers.) What but the wisdom of God could have provided such a system as that presented in the Sacred Scriptures?' A third replied that he looked upon himself, and saw that he had got hinges all over his body. He looked at his hands, his feet, his jaws, and he saw hinges attached to each. If he wanted to walk, he had hinges to his legs; if he wanted to take hold of any thing, he had hinges to his hands; and if his heart thought, and he wished to talk, he had hinges to his jaws. Thus there was wisdom in adapting the various functions of the body, and the wisdom in the Bible just fitting with the wisdom which made him, he concluded that the Bible must be the Word of God. Another said that he believed the Bible to be the Word of God from the prophecies it contained. The Captain inquired what he knew about the prophets?—to which he replied, there were many, Daniel, Isaiah, Jonah, and so on. He asked him to quote one of Isaiah's prophecies, and he immediately said, 'He shall be numbered with the transgressors.' The Captain inquired to whom that referred; to which he answered, 'Christ, when he was crucified between two thieves.' Various other questions were proposed in reference to that portion of the New Testament which was translated, until, at last, they came to the doctrine of the resurrection; and their replies on that subject were equally satisfactory. He would now advert to what was called the out-stations. The Gospel had been conveyed to them by native teachers, of whom from fifty to sixty were now employed in connexion with the London Missionary Society. The native teachers could, of course, only impart the knowledge they possessed; and, therefore, the missionaries were under the necessity of occasionally visiting the islands. Whenever the people met with passages which they did not understand, and which the native teachers were unable to explain, they were marked down and reserved for the missionary to solve. Occasionally, each person had two, four, six, or ten verses thus marked down; and as the missionary had only two or three days to spend with them, the whole of the time was occupied in answering their interesting queries, so that they could scarcely obtain a wink of sleep. Frequently, when he had fallen asleep, in less than half an hour some person had shaken his elbow, and inquired if he had not had sleep enough. (A laugh and applause.) Such was the nature of the missionaries' employment in those interesting islands. Very many instances could be brought forward, cheering to the friends both of Bible and Missionary Societies, in reference to the success with which God had blessed their labors. One island had been visited with several severe judgments, and various effects had been produced on the minds of the natives regarding them. One poor man, at a meeting convened for the purpose of considering the circumstances, addressed the assembly in a most powerful and impressive speech. He particularly commented on that passage of Scripture, 'Whose fan is in his hand, and he will thoroughly purge his floor.' He remarked that God's judgments had been poured out upon them, because they were a stiff-necked people; that if they had been humbled under the first, they would have escaped the second, and so on. It was a sore affliction with which God had visited them, but in judgment he had remembered mercy. It was true, he said, that their food was gone, but their lives were spared: not a single individual had been lost in the hurricane. It was true their houses were blown down, but their wives and children had been spared; it was true that their beautiful chapel, which they had labored in erecting, and in which they were rejoicing, was destroyed, yet they had a God whom they could worship. It was true their school-house was blown down and washed away, but yet they had the Holy Scriptures in which they could learn. That would give the meeting an idea of the value which these people placed on the Scriptures in their hands. There were many interesting effects produced on them by the Bible, in reference to their dying circumstances. He suggested to the meeting the propriety of resolving from that moment to think, and feel, and act, under the impression that they were not their own, but that they were bought with a price. It had been well observed that this Society was the glory of our country; it was like a crown decking the brow of our common Christianity. Let the meeting reflect to what this Society was pledged. It was termed the British and Foreign Bible Society; which implied that it would not cease its work of faith and labor of love, till every individual in the British dominions had been blessed with the inestimable treasure, and it had been translated into the language of every people, and nation, and tongue, under the canopy of heaven—till the Hindoo had given up his Shaster—till the crescent of Mohammed had been supplanted by the cross of Christ—till the Koran had been exchanged for the Bible, and all the various forms of ignorance, superstition, and idolatry, had retired into darkness before the brightness of eternal truth, and all the ends of the earth had been filled with the knowledge of God. (Long continued applause.)

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